THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE RESURRECTION OF THE BODY.

It is sown in corruption, it is raised in incorruption. 1 Cor. xv. 42.

HUMANITY, in degradation deep,
Amid thy ruin, hail! Hail, sacred pile!
The remnant of creation's noblest work;
Mysterious temple of the soul divine:
Whose shade, embalmed in corruption's tomb,
Shall spring up, in eternity, a form
More lovely far than aught of earthly mould,
Meet tenement of spirit glorified:
Its beauties stript of earth; removed above:
In heavenly clime and 'neath celestial rays,
An angel form, to deck an angel soul.
Humanity, all hail! To thee be joy!
Image sublime of the Invisible!
Though now, infirm, corrupt, destructible;
Beyond the tomb, He waits to crown thee with
Perfection's noblest powers, and lead thee through
Th' empyrean gates of immortality.
The same who erst, descending from His throne,—
That throne divine of glories infinite—
The honor'd with love's last and highest touch,
Mysterious union of GOD with man.
Dread not the grave; the seed, except it die,
Receiveth not that body from the LORD.
He hath subdued the grave,—the LORD, thy GOD,—.
And at his voice, as when the leaflet bursts,
In pure and richest green, corruption's bonds,
So shall the gates of putrid death unfold,
And thee disclose, rich in angelic charms,
Celestial inmate of the upper world. I. S. B.

THE CHURCHMAN.

From the (London) Christian Observer for March.

STATE OF RELIGION IN FRANCE.

THE notion which pretty generally prevails, that the Roman Catholic religion is altogether fallen in France, is quite incorrect. True it is, that in Paris and other large cities you see only women in the churches; and that men, who almost all believe themselves to be great men because they have perused some pages of Voltaire, and because they admire Victor Hugo and his romantic school, reject the faith which their priests preach by the authority of the Church, without taking up any other religion in its stead. But look in the villages throughout most of the departments, and you will see churches often crowded with persons of all ages and both sexes. This is particularly remarkable in the south and west. I know that all this is in most places darkened by ignorance of the word of GOD, and superstition; but it is not in every case the absence of all religion, for I have seen many a single-minded soul looking from the crucifix which is hanging in the parish church, and by the bedside in the house, to the cross on Golgotha, and hoping for acceptance before GOD through the merits of that Saviour whom the Roman Catholic Church has not altogether rejected, and whose eternal Godhead it steadfastly maintains.

But besides this kind of religion, is it known that there is now in France a host of men, of the younger generation, who, with the most brilliant talents and the highest attainments in literature and learning, endeavor to bring back their countrymen to the faith of their fathers? And although most of them remain in the Roman Catholic Church, they despise the flippant sarcasms of Voltaire, the melancholy deism of Rousseau, the materializing philosophy of Condillac, and ground all philosophy on the revealed word of GOD. Whoever will have an idea of that party, may read their publications in the *Revue Europécnne*, a monthly periodical, superior as to talent to any thing else published in France. The leader of that party, Mr. Bautain, a Professor at Strasbourg, is one of the most distinguished men of the kingdom. The most rigid Protestant may go along with him throughout the field of his philosophy, which he grounds on the Bible alone; but when he comes to practical religion he passes through the Vatican, where we cannot follow him; although we could meet again, we hope, at the end of the journey, for he also arrives at the foot of the cross, where he humbly casts down all the pride of human learning. Mr. Bautain holds meetings for edification at Strasbourg. Even among other men of learning, who reject the Roman Catholic faith, and who till now have received no religion, there is a powerful re-action toward serious ideas, and a spirit of inquiry, to which the *Philosophie Spiritualiste* of Cousin has greatly contributed. Although there is a mass of corrupt and impure literature, particularly in the dramatic field, there is also a class of literary men who show a decided leaning toward piety. One of the most brilliant poets of the day has just published a book in which he relates the history of his wanderings in the world, and of his conversion—*conversion* in the truest and deepest Biblical sense of the word—which any Christian would, I think, be happy to have written, I allude to the work, perhaps whimsically entitled *Volupte*, by M. de St. Beune, so well known by his delightful poetical work *Les Consolations.* I might name also the religious novels of Drouineau, who, however far he may be still from Biblical truth, tends evidently toward it.

I cannot leave these allusions to the state of things within the Roman Catholic Church without further asking, Is it known that the *Bible*, that book once unknown to Roman Catholics, is being printed by them, and widely circulated? Is it known that an edition of the Bible, with engravings, is now being published, the editors of which wanted to have 100,000 subscribers before they began printing, and *that they have found them all*? Is it known that this immense undertaking is under the immediate patronage of the Archbishop of Paris and of the *clergé de France*, as the editors express themselves, although the actual Pope is decidedly averse to Bible Societies, and to the reading of the Bible in popular language? Is it known that the celebrated and learned M. de Genvude, the *ci-devant* editor of the *Gazette de France*, therefore a decided champion of Popish authority, is publishing a new translation of the Bible, which is widely circulated among all classes by selling it in small *livraisons* at one penny each? Is it known that even the Jewish Professor of the *Ecole Israelite* at Paris, is publishing a new edition of the Old Testament? Is it not cheering, and does it not promise better times, to see the advertising pages of the political papers, and even the walls of Paris, often covered with that blessed title, written in large letters, LA BIBLE? Who would have thought of this, under the influence of the unbelieving philosophy of the eighteenth century, or under the all-absorbing reign of Napoleon, or under the Jesuistical period of the Restoration? For those who have eyes to see, these are "signs of the times."

But if the strong-hold of Satan is so attacked from within, is there no battle fought from without? Do the Protestants remain idle and silent? From the statement of some persons, one would almost believe it. But it is not so. Out of the 620 Protestant clergymen of the National Church, a good number are proclaiming faithfully and ably the glad tidings of the Gospel of CHRIST. In almost all the large cities of France there are one or more faithful ministers of CHRIST bearing testimony to the truth as it is in JESUS. To name only some of them—Paris, Lille, Rouen, Havre, Balbec, Strasbourg, Besançon, Dijon, Troyes, Versailles, Orleans, Rennes, Brest, Nismes, Montpelier, Toulouse, Montauban, Bordeaux, Grenoble, Lyons, Marseilles, Toulon, La Rochelle, &c. &c. &c.: in all these places, and many others, CHRIST is preached as the only Saviour of sinners. Not only is the Gospel preached in such places, and in hundreds of the villages; but wherever there is an evangelical ministry you will find religious societies, and smaller associations connected with the parent societies at Paris. Thus supported, there are in that last town two Bible Societies—one limited to the Protestants, another extending to the Roman Catholics; a Missionary Society; a Tract Society; a Home Missionary Society, under the name of *Societé Evangélique*. Besides the preaching in the National Church, there are in many places chapels where the Gospel is preached, either by ministers of the National Church or by others; so in Paris, Havre, St. Quentin, Lyons, Versailles, Tourmes, Châlons, Maçon, &c. &c. Some of these ministers are supported by the Home Missionary Society, others by the *Societé Evangélique* of Geneva; others, twenty-one in number, by the London Continental Society, under the superintendence of M. Pyt, a most able minister and spiritually-minded Christian; others by the Wesleyan connexion; and others by the Baptist Society of London. All these societies employ, besides preachers, private young men, who go about through most of the departments selling Bibles and Testaments and distributing Tracts. This newly-invented means of circulating the word of GOD has proved most useful. Many souls have of late not only seen the errors of Popery, but have actually been brought to a saving knowledge of CHRIST crucified.

From the Christian Examiner.

INTERPRETATION—NEW VIEWS.

"WE are far, very far, from 'crying HALT to the march of intellect,' when directed to the investigation of the contents of the Word of GOD, any more than when directed to the examination of the volume of creation. Taking the Word of GOD, contained in the Sacred Oracles, as complete and perfect, let mind be applied to its elucidation with all its force, and acuteness, and power; let the records of cotemporary history be ransacked; let personal investigations into the regions that were the scenes of the inspiredly recorded facts be pursued; let all the stores of ever-increasing centuries be poured forth to elucidate and sift the Oracles of GOD. We fear not the result. The more that manuscripts and versions are examined—the more profound and extensive that are the researches which are made—the more that true philosophy is employed in the development of the meaning of *the letter* of Scripture (for it is only the HOLY SPIRIT that can savingly illuminate either the learned or the unlearned in the SPIRITUAL TRUTH of the Word of GOD, as it centres in JESUS)—the more triumphant will be the results as to the authenticity, integrity, and uncorruptedness of the Oracles of GOD. We do not, then, deprecate—on the contrary, we welcome, we urge, we encourage, inquiry, investigation, and scrutiny into the contents of the Scriptures of truth; and our pages are open, as they heretofore have been, for such investigations. But we caution our readers, and the religious public in general, against all pretensions to new discoveries. True it is, the names such discoveries will assume will be different from the epithets we apply to them, and all pretension to inspiration will be disclaimed; but the effect, after all, will be the same. They are such views as differ from those generally entertained. Commentators of the old school, however learned, holy, and judicious, will be undervalued and despised; and the rejector of this new exposition which claims the authority of an oracle, will be considered as rejecting the Spirit of GOD. And yet, upon examination, in ninety-nine cases out of a hundred it will be found, that this said 'new view' is, after all, an old error, or mistranslation, or misexposition, that had been frequently adduced, only to be confuted and buried; and which has now been once more raked up from the ashes, to flicker its hour, and be again quenched."

"A moral change has been going forward in Ireland, in the midst of agitation, and tumult, and discord, perhaps unparalleled in the annals of mankind. Inquiry has been excited; mind has been stirred; and demagogues and agitators unwittingly have helped its progress. All the efforts of the priests and their partisans, in the present state of the moral world among us, could not restore the ignorance, apathy, quietude, and prostration, of a quarter of a century ago. Besides, a moral machinery for educating and enlightening the people is at work; and an amount of intelligence, piety, zeal, and devotedness, employed within the Establishment especially, and (we thankfully acknowledge the aid) without it also, is brought to tell upon the instruction and spiritual improvement of the population, such as would not a few years since have been credited, had it been told to that generation. And, oh glorious thought! HE who has awakened and elicited all, REIGNS. He *was* upon the cross; He *is* upon the throne; and he employs the resources of the universe to effect, in behalf of his Church, the consummation of the design for which he expired on the accursed tree. Take the signs of the times, then in connexion with the consideration of the glorious Personage, who exhibits them for the encouragemnnt of our faith and hope; and there is much to cheer and gladden the heart of the Christian patriot regarding Ireland."

MANLY REALIZATIONS OF INVISIBLE THINGS.

WHEN the Roman army besieged Jerusalem, the Temple was, of course, the last place to yield or open. Never was any place so defended. Mass after mass of the Jews threw themselves between the soldiers and the gates of the Temple, daring and defying death. It was literally over hills of carnage that the Roman legions forced their way into the Jewish temple.

When they had thus effected an entrance, nothing, it is said, surprised them so much as the utter absence of all IMAGES. In their own temples at Rome images of the gods smiled or frowned from every point and pillar; but in the Temple of Jerusalem, neither without nor within the veil, could they see any sign, symbol, shadow, or trace of the *form* or *person* of the GOD of Israel. Emblems of his grace and glory emblazoned the whole building, from the holy of holies to the court of the Gentiles; but no graven nor sculptured *image* of JEHOVAH was to be seen.

Now, if Judaism was thus singular from its entire want of all visible images of the true GOD, Christianity is still more singular, for it has no visible emblem even of the glory of GOD, nor any miraculous symbol of his grace.

All the chief objects of Christian faith are absolutely unseen. The Father of the Christian Church is invisible: her Redeemer is invisible: her Comforter invisible: her ministering spirits invisible: her throne of grace invisible: her departed members invisible: even her future heaven is invisible.

This prevailing and permanent invisibility of all the supreme objects of our faith and hope is a *surprising* fact in itself, however custom may have rendered us familiar with it. Accordingly, when it is pointed out to us, we do wonder that a religion which promises so much should *show* so little.

There must be some wise and weighty reason for thus concealing from the eye entirely what is so openly revealed to the understanding. GOD could easily appear annually on the circle of the heavens, or open occasionally the heaven of heavens to our view. He has done *greater* things for our world than this. It is not, therefore, from any want of love or solicitude for our souls that he keeps himself and heaven invisible. It must be because we could not sustain the "great sight" in the present state of our faculties. And those who remember how Moses quaked on Sinai, and how John fell as dead in Patmos, will not doubt this.

We may, however, inquire with perfect freedom,—What is it that "*makes up*" to us for this strict and standing, and even studied invisibility of all the chief objects of faith and hope? Now, it is the ETERNITY of their duration that makes up for the invisibility of their character. If they are all "*unseen*"—they are all "ETERNAL." This is the compensation; and it is an ample, a noble compensation, when duly considered.

Let us prepare to consider it duly, by marking the contrast between visible and invisible objects.

All things which are but temporal are visible. The very beasts are allowed to see the whole range of temporal things. It is not thought worth while to veil evanescent and temporary objects. They are all good enough to be worth showing; but none of them good enough to be worth concealing under the veil of mystery or of futurity. Thus temporal things, being no part of the soul's portion, are all thrown open to our bodily senses. None of them being everlasting, all of them are for ever seen.

All things which are visible are but temporal. Nothing earthly is eternal. Were there, however, any visible things eternal also, even they would be but temporal to us, because we ourselves are mortal. Were all earthly things everlasting in themselves, they would be only temporary to us: for we cannot last even if they could endure. But none of them will endure for ever. They are all destined to perish. The earth will be burnt up, and the very heavens pass away with a great noise. All that is now seen, even of the works of creation, will be seen no more for ever, when the angel swears that time shall be no more. And if the material works of GOD shall not outlast time, nor outlive man, of course the works of man will perish too.

Thus there is nothing visible that is deemed worthy of preservation through eternity: nothing fit to be transferred from earth to heaven. No building, however sublime; no book, however wise; no science, however profound; no art, however noble; no ornament, however splendid; no amusement, however pleasant, will be spared from "the wreck of matter, and crash of worlds."

Palaces and temples will perish in common with huts; cabinets and treasuries along with trifles; and libraries with the flowers of the field; for when GOD burns the book of nature, he will not save the volumes of learning or genius.

What a wreck is coming on temporal things! Wreck! the coming conflagration will not leave even

"A wreck behind."

You have listened to me on this subject. Now listen to an Apostle: "Seeing all these things shall be burnt up, what manner of persons ought ye to be in all holy conversation and godliness!" (2 Pet. iii. 11.)—*Philip's Manly Piety.*

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS EVEN YET.

I ONCE knew a clergyman who undertook to answer the question, Why is the Church of England heretical? Of course it behoved him to say who called its members heretics. He *did* say something like this: "My brethren, there are those in whose judgment we are heretics one and *all* of us." Whereupon some of the audience went away and said, he called *all* his congregation heretics.

The application I would make of the story is the following. I have hitherto copied as an authority to *justify* me in disclosing some unpleasant truths to the world, a *Puritan motto.* But, forsooth, it has been taken as *my motto*, and as placed at the head of my papers for the same reason that an Algerine hoists a red flag—as an emblem of Ishmaelitish and remorseless war. This is a wrongful mistake, and it must therefore be repeated that I am no wanton assailant but a self-defending combatant, provoked into a retort by a virulence as regular and as unsparing as New-England north-easters; and if, as I hinted long ago, I think it better and safer policy to be disburtnened of Carthaginian hostility, by carrying on a controversy in the territory of the enemy, there is at least respectable authority for the opinion. The Episcopal Church has been assailed for two hundred years, and "there was none that moved the wing, or opened the mouth, or peeped." After this tolerable extension of her patience, a solitary individual among her children would venture the question, If they in whose eye is no small beam, should longer proscribe those in whose eye is no large mote? But no sooner does he enter on his task, and attempt to show, as he must to make his case logically true, that our assailants have been bitter and relentless almost beyond conception, than, behold! the charge is fastened on him of writing in "a bad style" and with "a *very* bad spirit." If, Mr. Editor, I could make bitter facts sugary, and tales of unsoftening inhumanity like languishing love tales, I would, bad as I am, certainly make an effort to propitiate my hurt or affronted readers. But I am neither chemist or alchymist, conjuror or magician, and must therefore leave facts which my "vinegar" cannot dilute to the more potent acid of sourer dispositions. The motto, however, is no bantling of mine, and if it have done its office, let it set no more delicate teeth on edge, but give it a clean riddance from your pages.

My object in the two preceding papers, was to give some general outline covering a long period, of the treatment of Episcopalians under a Puritan regime. I shall now specify cases with less regard to time or order, to show further, that Episcopalians were not only not listened to, but harassed, burdened and kept down, by almost every species of vexation and oppression; how, indeed, Puritans so delighted in troubling them to the last possible opportunity, that in the language of Justice Story, "*persecution became less frequent because it was less safe.*" (Hist. Disc. p. 55.)

The sorest subject to a Puritan in all the features of the English political economy and constitution, one would have thought to be (if his language might be trusted) the avowing, supporting and cherishing a religious establishment. But no sooner does Puritanism cast off the shackles of an establishment it did not make itself, than it founds an establishment, of which, with the temper of Nebuchadnezzar it could cheerfully say, "Is not this great Babylon which I have builded?" One of their own annalists (Felt, 222) does not hesitate to speak in terms of the union of Church and State. "Church and State," says President Quincy, in his Centennial Address, "were very *curiously* and *efficiently* interwoven with each other." (p. 32.) In Hutchinson's Collection of Papers, (a very interesting and valuable mass of documents,) we find the Puritans in their own communications, speaking of their "present establishment," and of their "long and orderly establishment." (pp. 359, 361.) It would only weary your readers, were I to show, as might be done, how in authoritative legal documents they do not shrink from habitually decorating *their* union of Church and State with that epithet, which, according to the geographical position where it is uttered, is the grossest abomination or the most venerable propriety: in England, the parent of crime—in New-England, of all worth, virtue and peace.* Unquestionably with them as with Aristotle about tyranny, *the place* in which they were called on to define an establishment, altered the hue of the thing entirely. Aristotle (see R. L'Estrange's Æsop, *folio*, p. 460) pronounced all to be tyrants, who intended their own good more than that of their dependents; but finding the world about his ears, said that tyrants were a sort of persecutors of old time who had long been extinct. So they (*pro re natâ*) had a *double* definition for an ecclesiastical establishment.

Having laid the foundation of their establishment, (the corner-stone of which was not hammered in pieces till 1834!!) they forthwith proceeded to enact the part of those who wield the energies of an establishment, not after the laws and usages of centuries, but after the new-born counsel of their individual wills. "The arm of the civil government," says Justice Story, "was *constantly* employed in support of the denunciations of the Church, and without its forms, THE INQUISITION existed in substance with a FULL SHARE of its terrors and its violence." (Hist. Disc. p. 55.)

A fine for non-attendance on Puritan worship was one of the outbreakings of a hatred of establishments, converted into love and imitation of them. Another was the passage of "compulsory laws," to enforce the payment of "tithes or taxes," for the support of an orthodox and godly ministry. (Hutch. Hist. i. 376.) In 1644, says Hutchinson in a note on his next page, one Briscoe, a tanner, published a book against such statutes. Whereupon the ministers thinking such an "unlearned and unstable" rogue, *fuste potius erudiendum quam argumento*, had him summoned before the magistracy, who soon *curried* him into a better mind. Thus we see, that notwithstanding we sons of light are beginning to discover we are children of original virtue, and not of original sin, it has been fashionable of old time, when copying a wrong model to transcend the pattern. In England, *a shilling* was hardship enough for a man who preferred the rantings of the conventicle to the sobrieties of the liturgy. But in New-England, *five shillings* was not too severe a mulct on a poor Churchman, (Felt 175, Hutch. Collect. 418, 419,) who would indulge his love for those devotions in which the best of men have esteemed it a privilege to mingle. Mr. Felt (p. 327) speaks of fines of this character to the amount of 169*l.* 10*s.* inflicted at one time on the unfortunate Quakers! Well might Hutchinson say (Hist. i. 75) "toleration was preached against, as a sin in rulers which would bring down the judgments of Heaven upon the land." To be taxed, *nolens volens*, for the support of such doctrine, and then *vi et armis*, to be dragged to hear it, appears to me to approach rather nearer to the *maximum* of tyranny and oppression than does the asymptote to its curve. In preaching, however, we do not discover all which was inflicted on, or denied to our hapless Episcopal ancestors. Long was the day ere their unblessed ears could be greeted on these shores of liberty with the sound of an instrument once "the devil's bagpipe" only, though now a Puritan's too, by special adoption. The first organ in Salem, where Episcopacy first showed its head in Mass., and was regarded as smilingly as a complete Paul Pry, was permitted to be "put up," October 5, 1643. This could not be done but as a matter of uncommon grace, and by a vote of the whole town! They began at last to think that Churchmen might, without penalty, have the use of their own ears. And yet they were so jealous of disbursing too much of the (not public money but) public liberty, that sixteen years afterward, viz. in 1659, they enacted a law against the observance of "any such day as Christmas or the like"—a law too with a pecuniary penalty. (Anc. Charters, p. 119.†) And not only so, but they inflict a legislative insult on Episcopalians, by voting that such an observance is an imitation of the superstition of other countries—is a dishonor to GOD, and an offence to man. From some things that we see at this day, in certain "Tributes," "Lectures," "or the like," it is hardly impertinent to ask, If their descendants had as much of their power as of their will and insolence, where were Christmas now? And they did not do things of this character for a short period, or under few dissuasives. No: says Justice Story, whose free and nervous pages on this subject, I wish I could quote entire, "In this exclusive policy our ancestors obstinately persevered AGAINST EVERY REMONSTRANCE at home and abroad." (Hist. Disc. p. 53.) Hutchinson (i. 80) shows that the Puritans adopted opinions which were in England, and by their own brethren, "still judged to be groundless and unwarrantable." Mr. Bancroft (i. 373, note) says, the Editor of Winthrop's Journal (Mr. Savage) read to him unpublished letters, "which prove that the Puritans in England were amazed as well as alarmed at the boldness of their brethren in Massachusetts." And yet, in an ecclesiastical synod in 1637, more than fourscore opinions were branded as heresies! (Story's Disc. p. 54.) The chapter on heresies in the Ancient Charters, &c., spreads over nearly seven octavo pages, and is, I suppose, like most of the book, but a selection and digest of large quantities of matter. As it there stands, with the usual consistency of the sect whose sentiments it represents, it is self-contradicted and condemned by the prefaces to its first and final sections. It sets out with admitting, that no human power is lord over the faith and conscience of men, and may not constrain men to believe, and then begins to cast "firebrands, arrows and death," at every thing which being "opposite to the orthodox received opinions in practices of the godly," became *ex officio*, a "damnable heresy." It is somewhat unfortunate that this statute was not framed in better keeping, by adding to the declaration, "no human power is lord over the conscience," something like this, "our own being excepted."——Such a day as Good Friday, the most solemn fast of the Episcopal Church, and nearly all Christendom, would doubtless have fallen under the proscription which ruled Christmas out of the docket of Christian observances. Yes—it was superstitious, and dishonorable to GOD, and offensive to man, to fast in view of a world's transgressions and the sufferings of that mighty and yet condescending Friend who would wash them out with his blood; but nothing could be more lawful or appropriate than to fast for "the prevalence of Antichrist in reformed [not Papal you observe] churches beyond the seas;" for "Episcopal usurpation;" and "to gain the favor of the King, and the continuance of charter privileges." (Felt, pp. 216, 221, 262.) It was "an evil and a bitter thing" to take such notice of a miserable earthly monarch, as to pray for his health, long life, &c. Rebellion against him was obedience to GOD, as we shall presently see. And yet, when, as Mr. Quincy says "for protection against foreign powers, a charter from the parent state was necessary," (Cent. Disc. p. 23,) such a charter was a capital thing, and might be prayed for "without ceasing." And, too, though to contemn royalty was so far forth to be magnanimous, yet, if royalty would only lend its troops when they were wanted, any mortification and fasting would be undergone to insure their victory, and the heartiest thanksgiving indulged if a victory, however bloody, could crown their arms. (Felt, 453, 455, *et alibi.*) In truth, if by one such victory the blood of as many Papistical Frenchmen could have been spilt, as of Huguenots at the massacre of St. Bartholemew, it may fairly be believed the Puritans would have thought it as fitting to sing Te Deum as did the Pope and his Cardinals.

In England, to be punished for the most venomous and putrid slander of a bishop was to suffer, martyr-like, for doing GOD service. In New-England, to speak irreverently of the "LORD's anointed ministers," was to hazard the *touching* consideration of some fifteen lashes, or the refrigerating and ensobering considerations of a dungeon. (Felt, 246.) And this, too, when the offender was *a woman*, and when incest met with no heavier retribution! (Felt, compare pp. 212, 270.) All, however, which could be said on this side of the water, of ministers of the Church of England, was twofold more than venial; it was relished as were Apician morsels by our ancient classic epicures. "It would seem," says Mr. Boucher, whose invaluable volume I have fortunately obtained,‡ "that in these men religion exhausts itself in profession: the more of it they have in their mouths the less charity there is in their hearts. Against the ministers of the Established Church their censures are particularly sharp and severe: in their harangues they are liberal only in bestowing on our whole order the coarse epithets of venal and corrupt hirelings, carnal-minded and ungodly teachers." (p. 82.) Let, however, an unfortunate minister of this Church but deny, though in respectful terms, the papal supremacy of Massachusetts, and though *out of her jurisdiction*, she can summon him to her awful bar of justice, and suffer him to escape only by promise of voluntary banishment. Such was the lot of that Richard Gibson whose name has been lately referred to. Well might Mr. Godfrey, one of our eastern governors, call Massachusetts an "engrasping" colony. (See Folsom's Saco, &c., p. 91.) You see how pervading was "the passion for land," among those who professed to have a passion for love of liberty and love of conscience only. Maine did not escape the fangs of Massachusetts, but was its tributary long after the American Revolution.

Now, with such things conjoin the insult offered to Governor Andros (Stiles' Judges, 131) amid the solemnities of public worship. On such a matter, in its connexion with Andros personally, I would not over-anxiously insist. I have no special sympathies with him or with his government, though I could not, (even if a sturdy Athanasian,) curse them with the vehemence of the republican president, and especially as he does in the name of all New-England. (Stiles' Judges, p. 111.) The insult to which I have alluded, was given by *deaconing out* (as the phrase goes) the following verses from the 52d Psalm of Sternhold & Hopkins' version.

1. Why dost thou, tyrant, boast abroad,
   Thy wicked works to praise?
   Dost thou not know there is a GOD,
   Whose mercies last always?

2. Why doth thy mind yet still devise,
   Such wicked wiles to warp?
   Thy tongue untrue, in forging lies,
   Is like a razor sharp.

3. Thou dost delight in fraud and guile,
   In mischief, blood and wrong;
   Thy lips have learn'd the flattering style,
   O false, deceitful tongue!

As to the wit of this attack on Andros, one might laugh at it, if popped off as a town-meeting squib; but thus to rail at him in the very midst of a worship, which, for him a Churchman, (of course illiberal,) it was a condescension to attend; and then to ward off (or try to,) his just and expected indignation with the sneaking lie of the excuse, that the *Psalms* were sung in order, (N. B. the cunning deacon did not say *that psalm* was,) thus to do, I say, if a specimen of what congregations of Puritans could countenance, is to afford quite too fair a proof of the imputation so often fastened on them of deliberate hypocrisy, of a willingness, like the thorough-paced Jesuit, to make even religion a pander to their private aims and sectarian passions. But why should not even *the religion* of such persons have "sanctified" any outrage upon their neighbors' notions of what is sacredly appropriate, since it was one of their notorious doctrines, that "rebellion to tyrants is obedience to GOD." (Stiles' Judges, p. 107.)

A better text than this for any demagogue or mobocrat, for all sorts of radicalism or lowgocracy, there could not be. And this is becoming more evident with each rising sun. The very men who advocated and proclaimed, and even fought for the doctrine of merit in resisting any authority which *themselves* might interpret as tyrannical, are now shrinking from what they think is the precipice to which the "sovereign people" are dragging them along with sneers and scoffs at "statutes of limitation." Glorious doctrine, resounds around me, is that which brings us all to the same assimilating level. We shall soon have the proud and puffed ones our equals in property as well as rank. We shall raze aristocracy to its foundations, and have a glee over its spoils. Multitudes begin to grow retchy under the symptoms of the times, and could compare notes to admiration with convicts approaching the brink of the Tarpeian rock. It is not two months since I heard with my own ears a SOCINIAN avowing his belief in THE DIVINE RIGHT OF KINGS!!! Such is one of the blessed fruits of a self-authorizing, self-interpreting, self-directing power, to oppose and thwart, vilify and execrate a frame and administration of civil government not right in the sight of one's own eyes. This instance of the issues of that determination to be entirely and uncurbedly free, is one which is now staring on the posterity of its progenitors as welcome as a "goblin dire;" wrinkling their faces with anxiety, and blanching them with apprehension. Already they begin to dream of Jack Cade and his exemplary myrmidons. Their purse draws back with inward horror, and startles at destruction. Heaven forbid, they cry, that we precipitate ourselves into the turbid gulf of anarchy, that Maelstrom of nations. But Heaven rebukes not for an individual or an empire the laws of nature in the physical, intellectual or moral department of his creation.§ An acre weary of reclining on the mountain's side, may not enjoy the liberty of gliding to the plain, but by becoming ruinous, and bringing ruin on itself. The leveling system in politics may set laws in operation, which half our race, gifted with the might of Hercules and the sagacity of Solon, could neither retard nor guide. There is a torrent of human passion, which once allowed to flow can no more be controlled, than could the waves of the tossing ocean by the voice of the royal Dane. Who by-and-by there may be to rejoice in the doctrines of liberty avowed and taught by the Puritans of the last and the preceding century, is concealed in the womb of the unopened future; but it is no mis-statement, it is no extravagance to say, that many of the brightest sons of Puritanic lineage fear, that in less than half a century, the fifty, the forty, the twenty, nay, the ten such will not be found; that our soil will be furrowed with the thunder of revolution, and our glorious republics have vanished like the cities of the plain, and beneath a storm only not worse than that which swept them to perdition. "It is not too much to say," spake Mr. Everett, and within the very purlieus of Bunker's memorable mount, "that there are at this moment, noble spirits in the elder world, who are anxiously watching the march of our institutions, to learn whether liberty, as they have been told, is a mockery, a pretence and a curse; or a blessing, for which it becomes them to brave the rack, the scaffold and the scimetar." But half a century endows us with the riches of unchecked freedom ere language like this must be held, "upon the green turf once wet with precious blood," shed to give triumph "to the sacred cause of constitutional liberty." (Everett's Address at Charlestown in 1828, p. 43.) And yet, we are told, that deficient or bad as the Puritans might have been in other respects, they merit the highest meed of glory, for their love and propagation of civil liberty. Must we not wait a few years ere we can give this plaudit unqualified accordance? Might not one suspect them, as the Romanist, James II. (See Boucher, p. 60,) was suspected of advocating even freedom of conscience from selfish and sinister motives? Let not your correspondent be understood as venturing these political conjectures, or whatever your readers may please to think these last few sentences, upon his own responsibility. He durst not profess or esteem himself a politician. He would merely suggest the opinion of some wise ones, that the community which propounds and defends the doctrine, that self-willed freedom in *one way* is lawfully to be striven for, nay, fought for, may encourage its successors, as the world is going on unto perfection, to augment the doctrine, by discovering a new way of being freer, until the end is emancipation from all law, and a prostration of the distinctions of the social state. (See Dana on "Law as suited to man," in Amer. Quart. Obs.) His wish is simply to show how many of our own day, and a New-England atmosphere, are at this moment commenting on that self-enlarging liberty, which however manageable under the "tight lacing," and "iron stays" of its originators, has at last grown so fat and saucy as to kick like Jeshurun. The treatment of Churchmen by the Puritans is not finished, and must be pursued through another paper.

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* To this connexion of Church and State, says Justice Story, (Hist. Disc. p. 55,) "they clung as the ark of their safety." Indeed! And could it then be such a doleful mistake, such a heinous sin, if Churchmen clung to it in England, under a similar impression. The Puritans in England wanted something more than *toleration*: they wanted *supremacy*. No: said those in power, we will keep that to ourselves. And this was persecution!!!

† This volume says the law passed in 1651. Felt (p. 203) says 1659, and refers to the colony records.

‡ Thirteen Discourses preached in North America between 1763 and 1775, by Jonathan Boucher, Vicar of Epsom, in Surrey, formerly Rector of Queen Anne's Parish, George county, Maryland.

§ See Combe on the Constitution of Man: a work which has not enough of phrenology in it to displease the enemies of that system, and has truth enough to command the attention of any Christian philosopher.

April 14, 1835.

For the Churchman.

Analysis of Bishop Bull's Sermon on 1 Tim. ii. 1, 2, *entitled "Prescribed Forms of Prayers in the Public Worship of God, practised from the very beginning of Christianity, and are not only ancient, but useful and necessary upon many accounts."*

Ephesus was the metropolis or chief city of the province of pro-consular Asia, in which Timothy was appointed to exercise episcopal jurisdiction. The fact is attested by all antiquity; and if power of ordaining, of judging, and ruling in the Church, is an essential character of episcopal authority, the office of Timothy is incidentally proved by various passages in this Epistle. His authority to call presbyters to account for their doctrine was implied in his commission to charge some to teach no other doctrine: he was appointed in those cases in which presbyters were concerned, against whom he was not to receive an unsupported accusation: and he was to ordain elders, and to lay hands suddenly upon no man.

Having in the first chapter instructed Timothy concerning the regulation of preachers in his province, St. Paul proceeds in the second to direct him concerning the duties of prayer and the public worship: "I exhort, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and all that are in authority." Timothy was to take care that such prayers should be made in all churches under his inspection and jurisdiction. This order could only be observed by providing set forms of prayers, framed according to this rule of the Apostle, whose words were interpreted to this effect in the primitive Church. The author of the ancient book concerning the Calling of the Gentiles, cites the words of the text and remarks upon them, that this rule was so religiously observed, that there is no part of the world, in which there are not forms of prayer suited to this pattern.

All the ancient liturgies now extant, were formed upon this model: and however they may have been corrupted and interpolated, there are certain forms and expressions in which they all agree, and which may therefore be reasonably supposed to be of apostolical origin. Such is the invitation in the office of the Communion, "Lift up your hearts;" and the response, "We lift them up unto the Lord." Such also is the other invitation: "Let us give thanks unto our Lord God;" and the response, "It is meet and right so to do." The latter is found in all the most ancient liturgies: there is no liturgy in which the former does not occur.

Such also is the doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost." This doxology was in use from the earliest times, and is recognised by Justin Martyr, who lived almost within the Apostolic age. It is even recorded, that the last prayer of Polycarp, the disciple of St. John, was in these words: "I praise thee, I bless thee, I glorify thee, by the eternal high priest Jesus Christ, thy beloved Son, by whom to thee, together with him in the Holy Ghost, be glory now and for ever." The Epistle of the Church of Smyrna, which contains the martyrs' prayer, concludes in a similar form: "We bid you farewell in our Lord Jesus, with whom be glory to God the Father, and to the Holy Ghost." In the apostolical constitutions is this doxology: "To thee, O Father, and to thy Son, Christ our Lord, and God and King, and to the Holy Ghost, be glory, praise, majesty, adoration and worship, now and to eternal ages. Amen." If, therefore, this doxology was introduced upon the occasion of any heresy, it must have been directed against the Cerinthians and Ebionites, who in the age of the Apostles impugned the divinity of our Lord. The fact, however, is, that this doxology did not originate in opposition to any heresy whatever, but was always an essential part of Christian worship: as all Christians are baptized in the name of the Father, and of the Son, and of the Holy Ghost," they are bound to render to each person divine worship and adoration.

The prayer of oblation of the Christian sacrifice in the Eucharist is another instance of the conformity of all Christian churches. All the ancient liturgies agree almost in the words, entirely in the sense and method, and from this universal agreement it is natural to infer, that this form of prayer was delivered at the first foundation and settlement of the churches. Even the Church of Rome retains this form, notwithstanding the doctrines of purgatory and transubstantiation might be refuted from it.

There is another proof of this harmony in the office of Baptism, in the renunciation of the devil and his works, and in the profession of faith in the Holy Trinity. This form is to be found in the liturgies of all the churches of Christ throughout the world, almost in the very same words, and is therefore also of primitive and apostolical origin.

Indeed the public worship of God hath been conducted according to a set form of prayer, in all settled churches, even from the times before the Christian era. The ancient Jews had their set forms of prayer, which are good and excellent in themselves, and are deficient only in not being offered through the name of Jesus Christ. Our Lord himself, in the prayer which he recommended to his disciples, offered not words of his own conception, but compiled the prayer from the Jewish Euchologies. The prefatory words, "Our Father, who art in heaven," are the common introduction of the Jewish prayers; and Drusius and Capellus, in their notes upon the place, have shown the other clauses to be of Jewish origin. Our Lord was far from affecting novelty, and he hath given an example of the respect which is due to ancient and approved forms of prayer. It might be proved that many of the offices and institutions of the Church of Christ, were in use even before his manifestation. Christianity is not a new invention; it is the perfection and consummation of the ancient religion, and it is the same spirit, which hath governed the Church of God, under the old and under the new covenant.

So strong is the argument from antiquity in favor of preconcerted liturgies: and they are not only ancient, but they are useful and necessary to obviate and prevent all extravagant levities and worse impieties in the public worship of God. The want of them was seen and felt in the days of the great Rebellion, when the public prayers were in many places so ridiculous and absurd, as to expose religion to the scorn and contempt of the irreligious.

Liturgies are necessary in the public worship of God, that ministers less learned may have a suitable form of devotion provided for them; that the solemn worship and administration of the sacraments may not be left to men of little judgment and discretion, and that the more learned may be exempted from a temptation to vanity and ostentation.

Liturgies are necessary, that all the members of the Church may know the condition of public communion, and understand beforehand, what prayers they are to join in. This knowledge can only be obtained by means of a public and prescribed liturgy. No man who has not an implicit faith in the officiating minister, will immediately join in extemporary prayer, without considering whether the prayers are such that he may safely and heartily join in them.

Liturgies are necessary to secure the established doctrine and faith of the Church. Ministers who conduct the public worship at their own discretion, will naturally express their private sentiments in their public prayers. Heresies may thus be propagated with singular facility, and the people will readily acquiesce in the truth of that doctrine which the minister ventures to address in prayer to God. In a prescribed form care will be taken that the prayers shall correspond with the articles of religion, and recommend the belief of them. The ancient liturgies were systems of orthodox divinity, and antidotes to heresy. The Liturgy of the Protestant Episcopal Church, in the creeds and in the doxologies, are a security against Arianism and Socinianism, nor can any heretic join in our offices of prayer and praise, or in our confessions of faith.

In conclusion of this argument, it is proper to observe the folly of objecting to all prescribed forms of prayer, and of separating from the Church upon account of its using a form of prayer. This objection would call for separation from all churches since the time of the Apostles, for the injunction of the text was observed by Timothy and all the bishops of the primitive Church, by causing forms of prayer to be made and composed for the use of their several churches. The same order has at all times been observed throughout the universal Church, nor has the public worship ever been left to the discretion of the officiating minister. To those, therefore, who object to set forms of prayer, we may answer with the Apostle, (1 Cor. xi. 16,) "We have no such custom, nor the churches of God." If this answer be unsatisfactory, it is the Apostle whose reasoning is fallacious.

When men pretend that they cannot be edified by set forms of prayer, they declare of themselves that they are of a different spirit from that which has always animated the Church of Christ, and that they are incapable of worshipping God in the manner of the primitive martyrs and their successors for many ages. This objection would hardly have been made, if men had not been misinformed concerning the gift and spirit of prayer, and led to suppose that it consists not only in holy affections, but in a variety and volubility of words, and therefore that a form is inconsistent with the spirit of prayer. If this supposition were just, neither the Psalms nor the Lord's Prayer could be recited in the spirit of prayer.

Others pretend that they do not object to all forms of prayer, and that they do not disapprove of our Liturgy, because it is a liturgy, but because it contains things not agreeable to the Word of God. Without asserting that our Liturgy is absolutely perfect or incapable of improvement, which would be to call it more than human, it may be and it has been maintained, that there is in it nothing sinful, nothing which can justify separation, nothing which does not admit of candid interpretation. It is an office agreeable to the Scriptures and to the primitive liturgies; it is the best liturgy now extant. Moreover, if the objection is only against particular passages, why is not the Liturgy used in the public congregations with the omission of those passages, or why is not a new liturgy substituted in its place? It is plain, that the real objection is urged against liturgies in general, and this objection is contrary to the practice of the universal Church.

It may be observed, for the confirmation of our adherence to the Protestant Episcopal Church and to its Liturgy, and for our own private consolation, that we worship God in the manner of the primitive Christians, in conformity with the doctrine of the Apostle in the text, and with the practice of the universal Church. The compilers of our Liturgy rejected whatever was corrupt, and retained whatever was sound in the preceding liturgies. We have no invocation of angels, but pray to God alone through the only Mediator Jesus Christ. We have no fabulous legends, but the pure Scriptures read in an excellent order. Our prayers are in a language which all understand. We have the sacraments entire, administered reverently, discreetly, and without pageantry.

Let us be thankful for these benefits; punctual in our attendance upon the public worship and at the table of our Lord; serious, reverent and devout, and free from that indifference, which would render the best liturgies ineffectual. Let our practice correspond with our prayers, and with our character as Christians and of the Protestant Episcopal Church, and our prayers will be acceptable, and bring down a blessing upon our Church and country. R. D.

THE CHURCHMAN.

SATURDAY, APRIL 25, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

CHURCHMAN'S AGENT.

Edmund B. Tuttle, Auburn, Cayuga county, New-York.

Six Months in a Convent, or The Narrative of Rebecca Theresa Reed. Boston: Russell, Odiorne & Metcalf, 1835.

Answer to Six Months in a Convent. By the Lady Superior.

When the account of the conflagration of the Ursuline Convent first reached us, we read it with a glow of sympathy with the sufferers, and of indignation against the inhuman perpetrators; but we confess, without being overwhelmed either with anguish or consternation. It was a tragic event, but tragic events either real or imaginary, past or present, one is continually hearing; and not being gifted with the ability which, as Coleridge tells us, is the chief distinction of genius, to regard every thing that exists in nature or happens in life, with the surprise of a child who never saw it before, we could denounce the outrage without being lost in wonder at its occurrence. We were not insensible either to the atrocity of the act, the anguish of the immediate sufferers, or the grievances of the large body of Christians whose feelings had been outraged. We thought, however, perhaps with an unpardonable apathy or an unenviable hebetude, but still we thought that the story would be a nine days' wonder, and then be either forgotten by the public at large, or remembered by them without any strong emotions, either of exasperation on the one side, or condolence on the other. That the foul perpetrators of the catastrophe would be arrested, tried, condemned and punished,—aye, and punished with the deep and stern execration of an offended community, we did not doubt for an instant; not a suspicion of any other result crossed our mind. We read the assurances of the high-minded citizens of Boston, in the midst of the excitement, that justice should be done, and we supposed, in the simplicity of our heart, that the sufferers would be indemnified, either by legislative provision or private munificence. At length the trials commenced, and we read the proceedings at first with no great interest, being tolerably certain of the result. But the interest, faint at first, soon increased, and new and painful trains of reflection were awakened. It soon became manifest, that strong, virulent and organized efforts were making to influence public feeling, and to bring an unrighteous influence to bear upon the trial, with a view to defeat the ends of justice. The most absurd and contemptible stories were circulated in the religious press, of cells and engines of torture that had been discovered under a Romish church, in Baltimore, with sundry other tales and horrors. In regard to the Ursuline Convent, the darkest surmises were thrown out. Deeds of darkness and death were whispered, and it was more than hinted that coffins or skeletons, we forget which—we believe both—had been found on the premises. The doctrine too was broached,—we do not say it was maintained in print,—that there were evils which the law could not reach, but which required the summary interference of the people; that the people so interfering were justified; in short, that mobs which would stop after they had achieved a work of judgment, were not only innocent but righteous avengers of justice! Advantage, too, was taken of some weak and pernicious points of Romanism, which were represented to be as prevalent in practice as they are wicked in theory, and the whole body of Roman Catholics, from their bishops and most respectable citizens down to the most ignorant bigots that are vomited from abroad, were declared—deliberately and seriously declared—to be unworthy of belief under oath! The great point is, said one of the prints which led the van in this crusade, the great point is, in regard to the convent trials, to convince the members of the jury that the oath of a Roman Catholic is absolutely good for nothing! As we witnessed these efforts, our confidence in the result of the trials was gradually abated, and we finally heard without surprise that the culprits were acquitted. We saw without surprise that the proposal to indemnify the sufferers was not only negatived in the Legislature—for that there may have been sound political reasons of which we are incompetent to judge—but was never presented to the public, either as an act of justice which is obligatory somewhere, or as a measure of benevolence which would be honorable to all. And we have thus seen a stain fixed upon the character of Boston, of Massachusetts, of our country, which is likely to remain for ever.

From the commencement of these events, and throughout their progress, the question has often occurred to us, What was the remote cause of this disgraceful catastrophe and its more disgraceful termination? The Convent was set on fire by villains, and the villains were impelled by a mob, and the mob was produced by a local excitement in the minds of the people. But what caused the excitement? Undoubtedly there is a general predisposition to exasperation among that class of people, embracing both the rich and the poor, the lettered and the illiterate, the minister, doctor and lawyer, as well as the mason, the carpenter and the day-laborer, whose easy credulity, strong passions and weak judgment, ent tle them to the appellation of the vulgar. Of this the Romanist has no right to complain. It is a natural accompaniment of the odium which attaches, and while history lasts must continue to attach to the conventual system. The intelligent Protestant may regret it equally with the Romanist, but he cannot help it. The convents of Europe must be forgotten, the strongest declarations of history must be falsified, the results of the past experience of the human mind must be set aside, the very elements of human nature must be altered, or else the genius of the Papal policy must be extinguished, and its limbs dismembered, and its structure demolished, before the general hostility which prevails in the Protestant mind to convents and nunneries can be eradicated. This hostility belongs neither to 1835 nor to New-England. It is neither temporary nor local; though, in a new country jealous of its religion and its laws, averse to what is secret and mysterious, and suspicious of what is strange and foreign, it may be more easily brought into activity. It is interwoven with the Protestant mind. It is a part of the reformed mind of man acting under the influence of a lesson which has been dearly bought and will be for ever remembered. And this hostility predisposes the vulgar mind to excitement. But what evolved this latent hostility? What threw in the sparks and fanned the flame? What excited it into activity, and prepared the way for the eventual explosion of the mob? Much was said at first of a paragraph in one of the daily papers, and of the mysterious disappearance of one of the inmates of the Convent. But the longer the matter was talked of the more evident it became that these were but proximate causes, and that others more remote and of longer standing were yet to be discovered. The trial was far from affording us the light we wanted. It brought out statements and counter statements. On the one hand we had assurances of the excellent character and deportment of the ladies of the Convent; on the other we had hints and rumors that excited the darkest suspicions. One thing, indeed, was sufficiently manifest, that the Convent had long had a bad name in the neighborhood; that stories extremely prejudicial to its character had been for some time in circulation. But whether these stories were probably true, or if false, what were the ground and origin of them, it was impossible for us, who lived at such a distance from the scene, and had neither known nor conversed on the subject by word or letter with any person of the neighborhood, to divine. Thus the matter continued under a cloud of mystery.

In this state of things we saw the announcement of the book, the title of which we have placed at the head of the present article, and which has probably attracted more notice, and found more readers,* than any other publication of the last half century, "Six Months in a Convent." From previous notices of Miss Reed, we had some vague suspicions of the nature of the book, and we sympathized in the general curiosity to obtain a peep at its pages. Accordingly one morning, in prospect of a rainy day, we stepped into a bookstore, paid our half dollar, brought home the wonder, and having comfortably composed ourselves, *ante lares proprios*, proceeded very leisurely to note the contents. Prefixed to the narrative were "Preliminary Suggestions for the Candid Reader," and being willing to be classed under that denomination, we gave the suggestions a patient perusal; albeit in violation of our better judgment, that the candor of the reader would be best preserved by giving him the narrative without any suggestions at all. However, we read the preliminary essay, and although we had heard it eulogized as able, dispassionate and judicious, we were so insensible to its merits as to characterize it forthwith, as a production which combined the dry special pleading of one profession, with the narrow bigotry which too often disgraces another. These were the identical words which we had written down on paper before we had seen the answer which describes it as "marked with the chicanery of the lawyer, and the zeal of the sectarian." All that we deemed of importance in the introduction, were the certificates to the character of Miss Reed. These therefore we examined with care. They are three in number, and we give them all in the order in which they stand.

"I hereby certify that Miss Rebecca T. Reed has been, for more than two years last past, a communicant at Christ Church; that I have always regarded her as a devout person, and exemplary in her Christian walk and conversation; that I repose great confidence in her sincerity and intention to relate, on all occasions, what she believes to be the truth.

William Croswell,
Rector of Christ Church, Boston.

October 20*th*, 1834.

Cambridgeport, October 3*d*, 1834.

This certifies that Miss R. Theresa Reed attended the Cambridgeport Academy several months within the last year. It gives me pleasure to add, that so far as my knowledge extended, her conduct during this time was uniformly good.

Samuel Adams,
Principal of Cambridgeport Academy.

We the subscribers, having been acquainted with Miss Rebecca Theresa Reed, previous to her becoming a member of the Ursuline Community at Mount Benedict, Charlestown, and since leaving that institution, feel it due to the cause of truth and justice to say, that we consider her a person entitled to our confidence, sustaining as she does a character distinguished for love of truth, for unexceptionable morals, and for meek and modest deportment. And we feel it our duty to give, and cheerfully do give, this our testimonial, to be used by her and her friends as they shall deem most expedient.

September 26*th*, 1834.

Boston.—James Day, Ebenezer F. Gay.

Lexington.—Jonathan Munroe, Rhoda Munroe, Susan E. Munroe, John Viles, Sally D. Viles, Sarah H. Viles, William L. Smith, Solomon Harrington, Betsey Harrington.

Woburn.—Luke Wyman, Ruth Wyman, Ruthy B. Wyman, Lucy Wyman, Seth Wyman, Sarah R. Wyman, Bill Russell, John Wade, Hannah Wade, John F. Harris, Phebe Harris, Edmun Parker, Thaddeus Parker.

Medford.—Anna Teel, Anna Briant, Leonard Bucknam, Anna Bucknam, Matilda Johnson.

Craigie's Point.—Elijah Wheeler.

Charlestown.—Stephen Symmes, Priscilla Symmes, John Swan, Samuel Gardner, Priscilla Reed, Charles Gordon, Ezra Welsh, Caleb Harrington, Sarah Gardner, Patience Gardner, Abigail Tufts, Caroline Griffin, Nathan Field, Jacob Page, John Tapley.

Cambridgeport.—E. F. Valentine, N. C. Valentine, Martha Valentine, Jane Valentine, Moses B. Houghton, Almira Houghton, Moses Ward, Ira Ward, Amos Hazeltine, Phebe Hazeltine, Susan Hazeltine.

Cambridge.—Josiah Johnson, Jonathan Hunt, Betsey Hunt, Ozias Morse, Sullivan B. Ball, William Hunnewell.

The certificate to which we, as Episcopalians, looked with most interest, was that of the Rev. William Croswell. We have not the pleasure of a personal acquaintance* with Mr. Croswell, but his character as a clergyman and a scholar stands so high, that we were prepared to place an almost implicit reliance on his judgment. But this very confidence in Mr. Croswell tended to abate our confidence in Miss Reed. Mr. Croswell certifies fully his belief in her piety and sincerity, and for these qualities we did not hesitate a moment to give Miss R. full credit. But as to the pith of the matter, Mr. Croswell certifies to his confidence in Miss R.'s "intention to tell what she believes to be the truth." This, it struck us, was a most curious expression, and if such a certificate is to be a passport to public confidence, we may believe all the religious gossips and marvel-mongers, and lunatics in the land. *Intention* to tell what she *believes* to be the truth! Who has not read or heard a thousand embellished and exaggerated tales, and without believing a syllable, given the narrator most ample credit for sincerely *believing* the whole, and most piously *intending* to tell the truth? It did not strike us as strange that Mr. Croswell should give such a certificate, for a clergyman would naturally desire to say as much in favor of a communicant as he conscientiously could. But it did strike us as passing strange, that gentlemen who had shown so much acuteness as the Committee of Publication, should be satisfied with such a certificate. If Mr. Croswell, with the ability and opportunities which he had had of judging of Miss Reed's character, believed her to be a person of veracity, a person entitled to belief, they had a right to demand of him his opinion to that effect; and instead of publishing to the world, they ought to have returned to the author as an insult, or else for the credit of their protegé, have concealed a certificate which would apply to thousands of persons of diseased imagination, some two or three of whom are to be found in every country village, occupying a sort of undefinable position between idiocy and insanity. What effect the certificate of Mr. Croswell had on others we cannot say, but the chief feeling excited in our mind, was a sense of obligation to him for so admirably hitting off a class of character with which every clergyman is brought in contact daily in visiting his people, and weekly if he subscribe to the religious papers—people who never can see any object in its true light—whose mental vision is perpetually jaundiced, and for ever perverted by changing fancies and standing hallucinations, but who withal are perfectly sincere, and have "an intention to tell what they believe to be the truth."

The certificate of Mr. Adams extends only to the good conduct of Miss Reed for several months previous. It contains not a syllable on the subject of her veracity.

The remaining certificate is more full. It says expressly, "Miss Reed is entitled to our confidence." To those who know the signers, the certificate may have proved entirely satisfactory. It was not so to us, because we were not sure that we should agree with the persons who signed the certificate in the qualifications required in a witness. They, for aught we knew to the contrary, might be incompetent to appreciate the important distinction which Mr. Croswell has kept in view between an *intention* to tell the truth and an *ability* to do so.

In spite, then, of all the light which the Committee of Publication had attempted to throw on the subject, we were obliged to approach the narrative in the same neutral frame of mind that we should have done if it had come unfathered into the world. We read it accordingly and read it with great interest, determined to decide on its credibility according to its internal evidence. And we must own, that we were never more puzzled to form an opinion of any literary production than of Miss Reed's book. On the one hand, there were such an evident air of sincerity, a freedom from bitterness and simplicity of style, as fully sustained Mr. Croswell's certificate of the narrator's intention to tell the truth. On the other hand, some of the statements were so absurd, the conduct attributed to the Lady Superior and her associates, was so inhuman, and two or more of the chief incidents in the narrative had such a tinge of romance, as to awaken no little suspicion that Miss Reed had sadly failed of carrying her good intentions into effect. This we were the more willing to believe, as it appeared from Miss Reed's own showing that she was a romantic young girl of excitable imagination. One thing there was toward the close of the narrative that strengthened this suspicion, and awakened a worse one. How was it possible, we asked, that one who had just escaped from a wicked Popish plot to deprive her of liberty, and confine her for life, instead of flying to her own family, "her father and sisters, and brother," and putting herself under the protection of her natural guardians, should take refuge with Mrs. G., a lady who had advised her to enter the Convent, and who recommended her immediately to return to it, and that while a resident at Mrs. G.'s, she should consent to receive the visits of a Popish priest, and even call upon that priest and visit him, alone and unprotected: as it would seem at his confessional. There seemed some incongruity in this; however, we resolved to keep our mind, as much as possible, in a state of equilibrium, until the promised Reply to Miss R.'s narrative should be published.

Meantime we made up our mind to one thing, and that is, that in the narrative of Miss Reed we had found the remote cause of the excitement which we had before looked for in vain. The stories of Miss Reed might be true or might be false: this was a point on which we were undecided; but whether true or false it seemed impossible to doubt that they had been long currently talked of in the neighborhood, and had served to inflame the minds of the people against the Convent. It is true, that Miss R. assures us, that she had never before made any disclosures. But this was really too much of a tax on credulity. That such a fund of scandal should remain for two years unappropriated, and guarded with vestal purity in the penetralia of a New-England village, is what we could not believe, though attested by all the canonized saints among the Romanists, or the uncanonized ones among the Puritans.

At length the Reply has made its appearance, and we have lost no time in reading it. To go through with its leading statements would extend to an unreasonable length an article which will at best take more room than we can conveniently spare. We can only give therefore in a word the sum total of our views, which is, that the Reply has destroyed the credit of the narrative in its most important statements. We do not say that we subscribe to all the views set forth in the reply, any more than we believe all the incidents given in the narrative. Both the Lady Superior and the Author of the Preliminary Remarks have treated Miss R—— with needless severity; inclining to the opinion that she is a crafty, hypocritical, mendacious impostor. To us it seems that the chief incidents of the narrative may be explained on a simpler hypothesis. Miss Reed in one word is a spiritual Cherubina, always moving in a world of romance, of which she is herself the heroine. She can see what to common eyes is invisible, and hear what is inaudible, and believe what is incredible, and remember vastly more than ever happened, and never lacks a willing intention to tell her discoveries and experiences to all whose attention has been sufficiently awakened by dark hints and mysterious looks. We do not say that this supposition reconciles all the discrepancies between the statements of Miss Reed and the Lady Superior, but only that it explains the most marvellous of Miss Reed's stories. It was under the influence of a perturbed and inflamed imagination that she became enamored of a religious life, and it was under the same influence that she beheld all that transpired in the Convent, and was led to envelope the most trivial incidents with a veil of mystery. One of the nuns, Sister Mary Francis, alias Miss Kennedy, was unhappy and often seen in tears, and forthwith her character and fortunes are invested with an air of romance, she is the victim of secret machinations, and Theresa is to be the companion of her sufferings and the instrument of her liberation. Once she had "small balls of a darkish color" for dinner; she "ate them and strove to exhibit no fearful sensations." A few days afterward her mouth is cankered, and the reader is made to imbibe the impression that Theresa was poisoned. One night she heard a thumping and the barking of a dog, and she would fain have her readers believe that the Lady Superior and the Bishop, in concert we suppose with the dog, had laid a plan to test her courage. All this serves to prepare her mind for greater adventures. Accordingly a short time after, being in some place "at a wrong hour," she overheard a conversation between the Bishop and the Lady Superior. "The Bishop, after taking snuff in his usual manner, began by saying, 'Well, well, what does Agnes say? how does she appear?' I heard *distinctly* from the Superior in reply, that, 'According to all appearances, she is either possessed of *insensibility* or great *command.*' The Bishop walked about the room, seeming much displeased with the Superior, and cast many severe and improper reflections upon Mary Francis, who, it was known, had influenced me; all which his Lordship will well remember. He then told the Superior that the establishment was in its infancy; and that it would not do to have such reports go abroad as these persons would carry; that Agnes must be taken care of; that they had better send her to Canada, and that a carriage could cross the line in two or three days. He added, by way of repetition, that it would not do for the Protestants to get hold of those things and make another 'fuss.' He then gave the Superior instructions how to entice me into the carriage, and they soon both left the room and I heard no more."

Now, it appears from other parts of the story, that all the parties concerned had often talked of Miss Reed's call to another Order, where she might rejoin the unhappy Sister Mary Francis. Mary Francis is in part the subject of conversation between the Bishop and the Lady Superior, and when the latter afterward waits on Miss Reed, for the purpose of carrying the dreadful plot into effect, she tells her that, "as she had often talked of going to another Order with such a person as Mary Francis, she had better go immediately." And Mary Francis' veritable name was Kennedy. Now, whether the Bishop had said to the Lady Superior, "We had better send her to Kennedy," or something to that effect, we cannot divine; but we have much mistaken Miss Reed's character, if she needed any greater materials than would thus be afforded her, to frame to her imagination a most iniquitous plot in which she was to figure as the heroine. Accordingly, a few days after, she hears a carriage drive up to the door, and soon after the Lady Superior waits upon her. And now the conspiracy approaches its denouement. The artless and inexperienced girl is to be forcibly seized and transported out of the country. But, strange to tell, though the plot is perfectly ripe, the carriage ready, the guards secured, and nothing wanting but to gag the unfortunate girl and carry her off, nothing is done! Miss Theresa still remains in the Convent, though still possessed, of course, with the belief—in which we doubt not she was very sincere—that some great designs were yet in agitation against her life and liberty. She now watches an opportunity to make her escape. Accordingly, one day she asks permission to leave the room, and it was readily granted. She told one of the nuns, who might detect her plan, that the Lady Superior wished to see her, and the compliant sister retired. She then unlocked and passed out the back-door, the key of which she obtained without difficulty. So far no obstacle is thrown in her way. But Theresa is determined to be a heroine. Accordingly when she gets into the yard, she "climbed the *slats* which confined the grape vine to the fence." The slats gave way, and Theresa fell to the ground. She was therefore obliged to adopt the very common and unromantic method of going out of the gate. "I then thought," she says, "I would try the gate, which I found *unfastened*, and as there was no one near, I ran through and hurried to the nearest house." Soon after she hears a bell ring, and this is the alarm for commencing a search. She looks out of the window and sees a couple of men with long poles, who within "a few moments" after her escape, are searching for her dead body in the canal. She sees dogs, and they undoubtedly are "scenting her course," though as they did not find her, they were probably bereft of their usual instinct. Thus Proserpine and Pluto and Cerberus, and all their grim associates were completely outwitted, and Theresa was again permitted

revocare gradum, et superas evadere ad auras,

again to revisit this world of dry realities. We cannot indeed add with the poet, "Hoc opus, hic labor est," for there is this difference between Theresa and all her predecessors, she effected her return at noon-day, and without encountering the least obstacle.

Ours is said to be a gullible community, but never before have we seen the truth of the remark so amusingly and yet so painfully exemplified as in the avidity with which all classes of people have swallowed the marvels of this vain and visionary girl. We had intended to make a few extracts from her book with the counter passages in reply, but as these are now in every body's hands, and have been read by tens of thousands, we may as well let the reader, if he will take the pains, refer to the originals. The story of the conspiracy is a dream. The account of the inhuman treatment of Mary Magdalene is sufficiently refuted by the testimony of Dr. Thompson, the attendant physician of the Convent. When these horrors are substracted, there yet remain a fund of folly and a mass of mummery charged on the Ursulines, on which whether true or false, we do not care to detain our readers by expressing an opinion.

And now that we have done with Miss Reed, we would ask, What can be gained by these miserable attempts to influence the passions of the vulgar? *Quo ruitis? Quæ tanta insania, cives?* For surely it is nothing short of insanity—of sheer fanaticism—that thinks to conquer Roman Catholics by such weapons as these. We certainly have no partiality for convents. The principles of reason, the voice of history, the genius of our faith, the sympathies of our nature conspire to decide us against them, and incline us to deprecate their introduction into our country. And we are opposed to them most of all, because we believe them to be a tool of Papal policy and a sinew of Papal strength. And we trust that we have before this written enough to show that we are no friends to Rome. On all the great principles that are at issue, in all that regards the tendency of their system, we stand in direct opposition to them. We believe the whole Papal system to be a system of despotism, exercising a withering influence on all that is noble and generous in the mind of man. We believe such to be the tendency of the Papal system; but is it at all probable that these tendencies will be immediately and strikingly developed in a Protestant country? Deism tends to immorality and licentiousness: does it therefore follow that the Deists living in a Christian land are immoral and licentious? Are not both Infidelity and Popery kept in abeyance and prevented from manifesting their proper character by the force respectively of Christian and Protestant sentiment? And is it not miserable policy thus to habituate the public mind to look to the present conduct of Roman Catholics as a test of their doctrine? The Romanists are undoubtedly making extensive efforts to establish their faith in this country; we are told by some that these efforts have assumed an organized form under the sanction of the crowned heads of Europe. Can they who believe this believe also that Prince Metternich and his counsel of Jesuits are so stultified as to open their campaign in America with such a convent as Miss Reed describes? It would really seem as if the genius of credulity had deserted the Romanists and enlisted under Protestant banners. We confess we are every day more and more astounded at the contemptible bug-bears that are continually circulated, with the most pious "intention," we doubt not, "to tell what is believed to be the truth," in order to prejudice the vulgar against the Romanists. For the eighteen months during which we have had charge of the Churchman, it has been our lot to read scores, if not hundreds of extravagant and inflammatory descriptions without ever being able to find one that was worthy the notice of an intelligent reader. We, too, believe that the Romanists are endeavoring to acquire for their faith an ascendancy in this country. But we believe that they are laying their foundations broad and deep, with a view to the future rather than to the present. At St. Louis, Cincinnati, and Philadelphia they have established periodical journals that are acquiring an influence which will last after all the excitements of fanaticism have passed away. They are planting schools and colleges, and are putting forth their best talents and energies to secure in all the States what they have already secured in the State of Missouri, the means of educating a large majority of the youth. For ourselves we hardly know which is the more lamentable, the folly that can inveigh against the policy of Romanists, and yet suppose that they would frame their best schools, schools intended to operate on the most wealthy and influential portion of the community, on such a model or under such teachers as Miss Reed describes, or the madness which seeks to defeat their policy by hurling the feeble, paltry shafts of a dreaming, flighty, gossipping, sickly religionist. *Hoc Ithacus velit et magno mercentur Atridæ.* This is just the opposition which the Romanists desire, and if indeed they do not encourage it, would purchase at any price. They are awaiting with confidence the results of their large and well laid plans, but on nothing are they calculating with more certainty than on the revolution of public sentiment which will inevitably take place, and which in fact has already commenced. The abortive schemes of their fanatical opponents will be sure to recoil on their own heads; public sympathies will be enlisted in behalf of the Roman Catholics as a suffering and persecuted people; the silly and wholesale calumnies which are brought against them will be exploded; the people who are taught to believe them murderers, finding that they neither swell up nor die at the venomous bites they receive, will change their minds and say they are gods; and Protestants, when their momentary stimulants are exhausted, will seek in vain to regain a confidence which by their blind and mad policy they will have irrevocably forfeited.

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* Twenty five thousand copies of the work, we learn from the Boston Recorder of last week, have been sold, and the demand from the West has not yet begun to be supplied.

† We mention this in order that the view of the subject which we have taken may be understood to rest on our own individual responsibility. We have had no communication with any other person on the subject.

STABAT MATER.

"But let him [the Churchman] not presume to heap unmerited censure on as holy an offering as ever uninspired genius and piety presented at the shrine of faith. The Stabat *Mater* is the monument of times that *were*—when men believed and felt the mystery of human redemption. It has been sanctioned by the use of the Church of all ages, and has been the delight of these holy souls who have placed their greatest felicity in standing with Mary under the cross of the Saviour. With such a production it is worse than levity to trifle. This is holy ground, and should not be approached by any one not disposed to divest himself of unworthy feelings. And every editor of a religious newspaper should bear in mind the just principle of a pagan philosopher: — Mala, et impia consuetudo est contra deos disputare, sive animo id fit, sive simulate."[*]—*Catholic Herald.*

We are sincerely sorry to wound the feelings of any person who can give utterance to expressions so eloquent and dignified as the above. The Editor may be assured, that in continuing, as we are constrained to do, to apply the term "idolatrous," to the worship of his Church, we adhere to a term which we would not only willingly but gladly retract, could we be convinced that it was unmerited. We are willing to believe with Bishop Montague, (as quoted by the Herald,) that "the blessed in heaven do commend to God in their prayers, their kindred, friends and acquaintance on earth." It is an opinion, however, which wants the sanction of Scripture, and is very liable to abuse, and which, therefore, though we should surrender it with reluctance, we cannot urge with confidence. It is not on the belief of the intercession of the departed, but on the fact of their invocation, that the charge of idolatry is based; the audience of prayer which is offered at all times and places, presupposing attributes of ubiquity and omniscience. It is not, however, even on this ground that we applied the epithet "idolatrous" to the Stabat Mater. That hymn seems to us, as we believe it would to every unprejudiced reader, to ascribe attributes to the Virgin which we can appropriate to Deity alone. It addresses her as the "Source of love," *Fons amoris*, it invokes of her a divine influence on the heart, *Fac ut ardeat cor meum;* it implores of her protection in the day of judgment, *per te Virgo sim defensus in die judicii;* it beseeches her to appropriate to the worshipper the merits of Christ's passion and death in this world, and the glory of immortal felicity in the next.

Fac me cruce custodiri,
Morte Christi præmuniri.

* * *

Fac, ut animæ donetur,
Paradisi gloria.

Such at least is our understanding of the hymn; such is the natural and popular meaning of its language. Omit the word "Virgin," and the effusion is in great part such a prayer as the soul may address to its Maker. However much, then, we may admire the beauty of the hymn, we can neither defend it from the charge of idolatry, nor believe that it, nor any thing equivalent to it, was used in the purest age of the Church. And we must be permitted to say, that the religious prepossessions of the Herald have induced him to give a strained criticism which, on an indifferent subject, his scholarship is of too liberal a kind to sanction. The expression, "Grant that the glory of paradise may be given to me," is equivalent in popular acceptation to "Give me the glory of paradise." Had the latter phrase found place in the hymn, it would have required no great stretch either of philological acumen, or metaphysical subtlety, to adjust it to a refined theology. It would have been made to mean, "Give me this blessedness through thy prevailing prayers and intercessions." Such refinements, however embraced by the intelligent, elude the minds of the generality. With them, such expressions are sheer idolatry. And the Herald must be well aware that the most offensive feature of his Church to a Protestant mind, is the versatility with which it contrives to accommodate itself by artificial refinements to the intelligent, while at the same time it forges the chains of mental dependence for the ignorant.

We close with the expression of regret with which we commenced, and we will add to it a promise, (and we give it seriously,) to abstain from the use of the offensive word, on condition that the Herald shall give us such a definition of idolatry as cannot be applied to the worship of a Roman Catholic, and can be significantly applied to the worship of an intelligent heathen before the time of Christ. The definition shall have reference as well to the use of images as to the adoration of imaginary gods.

Lecture on the Christmas Festival. By T. T. Waterman.

Review of the Rev. Mr. Waterman's Lecture on the Christmas Festival, by a Layman.

Mr. T. T. Waterman is one of the accomplished divines whose learning is comprised in Buck's Theological Dictionary and Dr. Adam Clarke's Commentary. He declaims against Christmas because it is part of the "sancto-chiragrical mummery" which the printers put in our almanacs; because people "light candles and twine evergreens, *and all this for nothing;*" but most especially because our "little ones hear the unpardonable falsehood of the cattle's kneeling at 12 o'clock," or "of Fairy Queen, who," as he most poetically says,

> "Coming on this sacred, favor'd night, will leave
> "In stocking hung in chimney-corner, or basket placed on shelf,
> Her gifts of cakes or toys or books."

He abounds in flowers of rhetoric: one single sentence, in which he introduces "the bloated and rotten carcase of the ecclesiastical harlot, with garments dripping in blood," having been extensively admired for its beauty, copied into numerous journals, and thus in a twinkling lifted its crepusculous author to the meridian lustre of fame. But not content herewith he continues to vociferate, "We wish for light;" "We call for light." But the light to which he aspires is not, he assures us, "the light of candles;" no, nor the light of fame, nor the light of common sense, nor yet the light of sober Christianity. All this dim twilight he has left behind, and now far in advance of the nineteenth century, Mr. T. T. is himself become

The twinkling twilight of millennial morn.

We had never supposed that his pamphlet would attract any other notice than that to which beauties of the above description entitle it. But it seems we have mistaken the temper of the times. It has already reached a second edition, and procured him the honor of a very sensible answer. The answer we can recommend to all as a temperate, well-written pamphlet, resting the observance in question on its right basis, and containing, with no little research, some eloquent passages and many valuable and pertinent reflections.

The Rev. Addison Searle, Chaplain, has sailed from this port in the United States' sloop of war Peacock, to which he is attached as chaplain.

Mr. Searle has for some time past officiated with much zeal and usefulness in the new and flourishing church of Detroit, by which, as well as by his friends in this city, his departure is much regretted. Letters or papers for him should be directed to the care of American Consul at Batavia, Manilla, or Canton.

The Right Rev. Bishop Ives, of North-Carolina, and the Rev. Dr. Delancy, of Philadelphia, have embarked from this city for Europe, for the recovery of their health. They carry with them the prayers and sympathies of the Church.

Manly Piety in its Realizations. By Robert Philip. New-York: D. Appleton & Co.; Wiley & Long.

This is, we believe, the last of a series of works that have been generally well received. We have inserted an extract on our first page.

TO CORRESPONDENTS.

"Φιλαρχαιος" and "Sibricola" are received.

We are sorry to see that the printer in making up has been obliged to omit "Grostete," whose article is in type.

We have the pleasure to submit to the reader the following notices of Washington and Geneva Colleges.

For the Churchman.

WASHINGTON COLLEGE.

Having been present a few days since at the junior exhibition in Washington College, I beg leave to express through the Churchman the gratification I felt at the evidences of literary proficiency shown by the young men of that promising institution. Both the style of composition and the elocution, were in a high degree creditable to the exhibitors, and showed that they had not neglected the advantages they enjoy under their faithful and accomplished professors.

Are the readers of the Churchman generally aware of the importance of Washington College to the Church? Its cheapness of living, the reduction of tuition to students in narrow circumstances, (*I understand that the trustees have it in contemplation to remit it entirely,*) the thoroughness of instruction, and the moral discipline maintained, all conspire to render it a most desirable place of education, and must ultimately make it THE Episcopal College for the northern part of the country.

In walking over the grounds, I was struck with the extreme beauty of the situation, which is still further heightened by the judicious plan of improvements now in the course of being executed.

What Washington College has in its infancy already done for the Church, is seen in the circular lately published, and copied into the Churchman: may it go on and prosper. Sustained by the zeal which characterizes its officers, it must soon prove a source of rich blessings to the Church, and to the land. Greatly would its means of usefulness be increased were some wealthy and benevolent citizen of New-York to endow a Hebrew Professorship in it, for the instruction in Oriental literature of such as are destined to the sacred office.

Viator.

For the Churchman.

GENEVA COLLEGE.

I arrived at the village of Geneva in time to attend the Junior exhibition of this Institution. The productions of the evening certainly reflected the highest honor upon the several young gentlemen, and gave universal satisfaction to a large and respectable audience.

The subject of Physiology was treated of by one, in a very clear and forcible manner, and evinced an extensive acquaintance with that most important subject.

The eulogy on our late venerable Hobart was, in all respects, a highly praiseworthy effort, both as regards the composition, style, and manner of delivery. It was a worthy tribute to the memory of our beloved Diocesan.

On Immortality, a poem, was an excellent production; it was written in a very chaste, poetical strain, and showed depth of thought, and loftiness of imagination. The other exercises were deserving of high commendation.

The performances closed with an able and interesting address, by the President, the Rev. Dr. Mason, before the Philological Society of the College.

As far as I can ascertain, the prospects of the College are cheering. The Medical School, lately attached to the Institution, is also in a highly flourishing condition.

O.

For the Churchman.

MOTHERWELL'S POETRY.

A poet has arisen worthy of the land of Scott, Burns, and Cunningham; and Scotland will yet be proud to rank among her gifted sons, the name (to popularity unknown) of Motherwell.

Under this name, a volume of Poems appeared at London in 1833, which received a very flattering review in Blackwood's Magazine; but which does not appear to have been noticed in the United States.

As a lover of *true poetry*, I would warmly commend this volume to the notice of every man of taste; and to all, its interesting and able review.

My limits permit me only to make a few extracts from those pieces which appear to be adapted to a religious journal. Φιλαρχαιος.

Boston, 13th April.

A SABBATH SUMMER-NOON.

It is a most delicious calm
That resteth every where;
The holiness of soul-sung psalm,
Of felt, but voiceless prayer;
With hearts too full to speak their bliss,
God's creatures silent are.

They silent are: but not the less,
In this most tranquil hour
Of deep unbroken dreaminess,
They own that love and power,
Which like the softest sunshine rests,
On every leaf and flower.

The babbling of the clear well-springs,
The whispering of the trees,
And all the cheerful jargonings
Of feather'd hearts at ease,
That whilome fill'd the vocal wood,
Have hush'd their minstrelsies.

* * * * * * *

Far down the glen in distance gleams
The hamlet's tapering spire,
And glittering in meridial beams,
Its vane is tongued with fire;
And hark! how sweet its silvery bell—
And hark! its rustic choir!

The holy sounds float up the dell
To fill my ravish'd ear,
And now the glorious anthems swell
Of worshippers sincere—
Of hearts bow'd in the dust, that shed
Faith's penitential tear.

Dear Lord! thy shadow forth is spread
On all mine eye can see;
And fill'd at the pure fountain-head,
Of deepest piety,
My heart loves all created things,
And travels home to thee.

Around me while the sunshine flings
A flood of mocky gold,
My chasten'd spirit once more sings
As it was wont of old,
That lay of gratitude which burst
From young hearts uncontroll'd.

When in the midst of nature nursed,
Sweet influences fell
On childly hearts that were athirst,
Like soft dews in the bell
Of tender flowers that bow'd their heads
And breathed a fresher smell:

So even now this hour hath sped
In rapturous thought o'er me,
Feeling myself with nature wed
A holy mystery—
A part of earth, a part of heaven,
A part, great God! of thee.

For the Churchman.

ILLINOIS.

The Rev. John Batchelder is now in this city, exerting himself for the Church in the fertile and very important State of Illinois, which has been recently organized into a diocese. Having spent much of the winter with this judicious, indefatigable and self-denying missionary, it is my duty to state that he has truly taken up his cross in the spirit of the Master's command, and is now actually sacrificing himself to the interests of the Church of Christ in that promising but uncultivated region. *There is not yet one Church finished in the whole State*, which is as large as forty of Rhode-Island, where there are more than a dozen. In Jacksonville a very neat *brick* edifice has been nearly completed, and now stands unfinished for want of the few hundred dollars which the missionary solicits of us. Churchmen! Christians! let me beseech you to hold up the hands of this minister who is contending with schism and infidelity; and be assured you never will repent that you have thrown a mite into the *only* sure treasury, that there may be at least *one* beacon of Gospel truth with Gospel order, to cheer the eye of the Christian on the broad and rich prairies of Illinois.

ANNIVERSARY OF THE NEW-YORK SUNDAY SCHOOL SOCIETY, APRIL 22.

Attendance at St. John's Church.

St. Luke's,	Teachers,	33	Children,	229
Mission Church Evangelist,	"	13	"	125
Zion,	"	12	"	84
Emanuel,	"	5	"	125
Christ,	"	15	"	103
St. Philip's,	"	7	"	62
" John's,	"	19	"	90
Trinity,	"	9	"	60
St. Paul's,	"	22	"	130
" George's,	"	25	"	275
Grace,	"	5	"	64
St. Paul's, Brooklyn,	"	17	"	90
Scattering,		00	"	73
		182		1510

Attendance at St. Thomas'.

St. Thomas,	Teachers,	56	Children,	540
" Clement's,	"	25	"	215
Theological Seminary,	"	23	"	224
Epiphany,	"	40	"	172
St. Stephen's,	"	20	"	120
Nativity,	"	16	"	120
St. Mark's,	"	10	"	100
Union Place,	"	9	"	35
Greenwich Lane,	"	10	"	120
All Saint's,	"	26	"	105
Ascension,	"	11	"	58
Scattering,		00	"	41
		246		1850

Recapitulation.

Attendance of 12 schools at St. John's in the morning,		
Teachers,	182	
Scholars,	1510	1692
Of 11 schools in the afternoon at St. Thomas'.		
Teachers,	246	
Scholars,	1850	2096
Total,		3788

Schools not in attendance.
St. John's, Brooklyn.
St. Andrew's.
St. James'.
St. Mary's.
St. Michael's.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Bishop Onderdonk proposes commencing his visitations for the ensuing season as follows:—

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination, A. M., Confirmation, P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Tuesday, 12, Goshen, Orange county; Thursday, 14, Monticello, Consecration A. M., Confirmation P. M.; Saturday, 16, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22 Stillwater; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady; Ordination A. M., Confirmation P. M.; Ascension-Day, Thursday, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

From the (London) Christian Observer.

On the State of Religion in France.—We have received several communications, in consequence of a paper in our number for last December, upon the present state of religion in France. To insert the whole would be far beyond our limits; but we shall copy some of the principal passages, and shall rejoice if the insertion of them in our pages shall be the means of stimulating any of our readers to aid the efforts now in progress for promoting the Gospel in our neighbor land. We offer no remark upon the several opinions of our correspondents.

The Rev. Richard Burgess, the Chaplain to the English Congregation at Geneva, and alternately at Rome, writes:—

"Amidst the changes and innovations which are daily occurring in human institutions, and whilst the just judgments of God are exhibited in the face of civilized Europe, it is the peculiar privilege of the true Christian to look with humble confidence to these things, as to 'the signs of the times' which announce a new era in the history of Christ's kingdom upon earth. In France especially, the hand of God in preparing his own way is visibly displayed; and since the revolution of July 1830, has opened the way for a free circulation to the Scriptures. The Reformation may be said to have begun. The incredible number of Bibles and Testaments which have been *sold* from the depôts in Paris, Frankfort, and other places; the number of chapels opened by private subscription in the metropolis itself; the increase of periodical publications of a truly religious description; and the success of many faithful preachers of the Gospel in the different provinces, are some of the visible testimonies that the Great Head of the Church has appeared 'to revive his work' in the very land of infidelity; and the chastisements which have been brought upon that land in so signal a manner, may well be considered as 'the refiner's fire,' or the messenger sent to 'prepare the way before him.' Does it not, then, become the business of every zealous promoter of 'pure and undefiled religion' to co-operate with these unequivocal intimations of 'the Lord of the harvest?' to take a part, according to circumstances and as prudence may dictate, in aiding the laudable efforts of those servants of God who, in different parts of France, 'through evil report and good report' are preaching salvation to a people perishing through lack of knowledge? The way is open, the harvest truly is plenteous, and the obstacles which human policy opposed to the spread of God's truth are now removed; so that 'the things pertaining to the kingdom of God' may be taught with all confidence, and no man can legally forbid the exercise of the Christian's zeal. While, therefore, the prevalence of infidelity is a fearful subject of lamentation, the dawn of religious liberty is an alleviating circumstance, which should be hailed by the people of God with joy and thanksgiving."

As an illustration of the hopeful efforts in progress, Mr. Burgess mentions the recent erection of a Protestant church at Bourges, the principal town of the department (Cher), a central district of France; among the subscribers to which he mentions an English prelate, a beneficed clergyman of the Church of England, an English Dissenting minister, a Presbyterian Consistory at Paris, and even Roman Catholics themselves. Additional aid, however, is still wanting; and Mr. Burgess strongly urges the claims of the Protestant Church of Bourges upon the Christian zeal and benevolence of the English residing in Switzerland, and in the south and central parts of France.

From another recent communication, addressed to us by a much respected French clergyman, we extract the following:—

"The Evangelical Society of Geneva continues its labors for the purpose of disseminating the truth and light of the Gospel in that city, and throughout France and Switzerland.

"The Theological School, the important objects of which you have in former volumes explained to your readers, has already sent forth several evangelical ministers; two of them are now preaching the Gospel in France, on the banks of the Saone, amidst a population entirely Roman Catholic. A third is in the department of Isère; a fourth has just gone to Bordeaux; a fifth is in Holland; a sixth in Switzerland. Most of the branches of theological science have been taught during the last academical year; particularly the history and criticism of the Old Testament; the interpretation of several of its books; a grammatical, historical, dogmatical, and critical examination of the text of the gospel according to St. John, and of the general epistles; the history of the Church after the establishment of Popery; the history of systematic theology; the exposition of leading doctrinal passages; catechetics and pulpit oratory."

The number of students at present attending both this institution and the preparatory school, is about twenty. Owing to the peculiar circumstances of Geneva, these important institutions cannot be sustained without the support of Christians of other countries. Aid has been sent from France, from Holland, and from Great Britain; but the charity of our American brethren has been eminently distinguished: two members of the congregation of the Rev. Dr. Sprague, at Albany, New-York, have given the sum of one thousand dollars for this year alone.

It is chiefly toward France, and the evangelizing of that country, that the eyes of Genevese Christians are turned.—On this subject the Rev. L. Gaussen, the intimate friend of many Christian brethren in England and Scotland, in addressing the meeting held under the presidency of Colonel Tronchin de Lavigny, remarked:—

"It is impossible to shut one's eyes to the fact that an immense harvest is ripening in France. Within a few days avenues have been opened which for more than three centuries had been blocked up. The distribution of Bibles, so long prohibited under pain of death, and always more or less opposed since the reign of the Valois line, takes place now under the protection, in some cases even with the concurrence, of the civil authorities: the hostility, too, of three centuries, on the part of the Crown has ceased.

"A serious work is at the same time going on in many minds. While, on the one hand, infidelity is aghast at its own dreadful effects; while the people and their rulers, the ignorant and the learned, demand the restoration of a national religion to France; the yoke of the Romish priesthood is worm-eaten through; their constant venality in the performance of all the arts of their office; their worldly-mindedness and spirit of earthly politics, with many other grievances, have disposed the laity to seek in other instructions than theirs, the lessons of truth and the way to eternal life. Every where new roads are opening before the feet of the preachers, and fields without laborers are demanding missionaries; and never, since the dawn of the Reformation, has such a prospect been offered as at present in France, to the eye of Christian hope."

Besides its ordained missionaries, the Evangelical Society of Geneva has in general had in its employ eight Bible carriers or readers, who have sold the Scriptures in the towns and villages of the eastern departments of France, as far as beyond the Saone. The journals of these assistant missionaries give an interesting account of their labors. The following is part of a letter from a man at Besancon, converted by means of his communications with the "colporteurs."

"You doubtless remember the soldier who desired to be a missionary; you know he wished to try to sell Testaments to his comrades. The Lord has blessed his undertaking; in a few days he sold thirty-five in his company, which consists of a hundred men. Of these thirty-five, twenty-four have been paid for; the price of eleven is still due: but these poor soldiers have but five centimes a day to spare, and can pay only by half-pence. Urged by a desire to speak of the Lord, he has obtained leave to hold an evening school in the barracks, where he teaches his fellow-soldiers to read and write; they use no book but the New Testament. This school meets every evening from half past seven to ten. Here, then, are soldiers reading the word of God, and a soldier expounding it! Can less than a miracle do such things in a barrack! Blessed be the Lord!"

Manufacture of Silk.—In ancient times, the manufacture of silk was confined to the East Indies and China, where the insects that produce it are indigenous. It was thence brought to Europe in small quantities, and in early times sold at so extravagant a price that it was deemed too expensive even for royalty. The Emperor Aurelian assigned the expense as a reason for refusing his empress a robe of silk; and our own James I., before his accession to the crown of England, had to borrow of the Earl of Mar a pair of silk stockings to appear in before the English ambassador—a circumstance which probably led him to promote the cultivation of silk in England. The Roman authors were altogether ignorant of its origin—some supposing it to be grown on trees, as hair grows on animals—others that it was produced by a shell fish similar to the muscle, which is known to throw out threads for the purpose of attaching itself to rocks—others that it was the entrails of a sort of spider, which was fed for four years with paste, and then with the leaves of the green willow, till it burst with fat—and others that it was the produce of a worm which built nests of clay and collected wax. The insect was at length spread into Persia; and eggs were afterward, at the instance of the Emperor Justinian, concealed in hollow canes by two monks, and conveyed to the isle of Cos. This Emperor, in the sixth century, caused them to be introduced into Constantinople, and made an object of public utility. They were thence successively cultivated in Greece, in Arabia, in Spain, in Italy, in France, and in all places where any hope could be indulged of their succeeding. In America, the culture of the silk-worm was introduced into Virginia in the time of James I., who himself composed a book of instructions on the subject, and caused mulberry seeds and silk-worm's eggs to be sent to the colony. In Georgia, also, lands were granted on condition of planting one hundred white mulberry trees on every ten acres of cleared land.

Coit's Arrangement of the Bible,—in which the usual division into chapters and verses is not observed, and the Hebrew poetry and parallelisms are marked,—we find much more valuable than we anticipated. We have experienced no inconvenience in making references, and much advantage in the sections into which the prose is divided. No one who uses this arrangement, will soon desire the old divisions. Nothing but the expense hinders its universal use; and this objection, we presume, can be overcome.—*New-England Spectator.*

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The annual stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Wednesday evening next, at half past 7 o'clock.

By order.
Chas. H. Roach,
Secretary.

April 23.

WASHINGTON COLLEGE.

Summer Term.

The Summer term will commence on the last day of the present month. Candidates for admission into either of the classes will be examined on that or the previous day.

April 20th.

Calendar.

APRIL.

26. 1st Sunday after Easter.

MAY.

1. St. Philip and St. James.
3. 2d Sunday after Easter.
10. 3d Sunday after Easter.
17. 4th Sunday after Easter.
24. 5th Sunday after Easter.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations since his report of the 15th instant.

Five dollars and thirty-two cents, being one month's contribution to the Domestic and Foreign Missionary Society from the family mite box.

Five dollars—a donation from a parishioner of St. John's Church, Essex, Connecticut.

Ten dollars from Gerrit H. Van Wagenen, Esq., of Oxford, Chenango county, N. Y., through the Rev. Dr. Milnor, for the Green Bay Mission.

One dollar from Mrs. P. G. Arcularius, and *one dollar* from Mrs. A. M. Arcularius, both for the Missionary Record for 1835.

Five dollars, being offerings of St. Paul's Church, Sharon, Connecticut, and *seven dollars* and *thirty cents,* offerings of St. John's Church, Salisbury, Connecticut, both for the mission to China, through the hands of the Rev. Lucius M. Purdy, rector of said parishes.

James Swords, Agent.

April 22, 1835.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of the following collections in aid of the deficient income of the Seminary, viz.

In Trinity Church, Newark, N. J., remitted by M. H. Henderson, Esq.	$20 50
In St. Paul's Church, Paterson, N. J., by the hands of the Rev. H. R. Peters,	7 38
	$27 88

Edward R. Jones, *Treasurer.*

April 22, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Business Agent of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *Thirty dollars* by the hands of Mr. A. E. Miller, contributed by the Members, Sunday School Teachers, and Children of St. Michael's Church, Charleston, S.C., to constitute the Rev. Frederick Dalco, M. D., Assistant Minister of said Church, a *Life Member* of the "Union."

Floyd Smith,
46 Lumber-street.

New-York, April 22, 1835.

LIBRARY OF THEOLOGICAL SEMINARY.

Two sets of Magee on the Atonement, 2 vols. 8vo. from Paraclete Potter, Esq., of Poughkeepsie, by the hands of Tho. N. Stanford.

John McVickar.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums.

From Isaac A. Johnson,	$20 00
From Miss E. Ogden,	5 00
From Amos Lanfear, through Samuel Ward, to constitute Valentine Mott Francis (an infant) a life member,	25 00
From Samuel Ward to constitute John Ward Francis (an infant) a life member,	25 00
	$75 00

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 23d, from the following persons, viz.

Right Rev. Bishop Onderdonk, of Philadelphia 2—Rev. F. G. Smith—Rev. Alvah Guion—Mr. Joseph Cutler—Mr. Barlow Hine—Right Rev. B. T. Onderdonk, N. Y., 2—Rev. Gurdon S. Coit—Mr. Wm. Magens—Mr. Alanson Tubbs—Rev. Lucius Smith—Postmaster, Nashville, Tennessee—Postmaster, Plymouth—Mr. Wm. H. Morrison—Rev. Samuel T. Lord—Postmaster, Big Flatts—Rev. Thos. F. Davis, jr.—Mr. E. Holbrook—Rev. Amos G. Baldwin.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. W. E. Cornwall—Rev. J. D. Smith—Wm. H. Brown *with remit.*—J. A. Stoutenburgh—E. Platt, Troy—L. Van Bocklen—Rev. B. Van Kleeck, *with remit.*—Samuel C. Nichols—Miss A. B. Shaw, *with remit.*—A. E. Miller 2, *with remit.*—E. Baker, *with remit.*

PEW TO LET IN ST. JOHN'S CHAPEL.

To let from 1st May next, Pew No. 45 in St. John's Chapel, lined with green, and an excellent situation. Apply to the sexton of the Chapel, or at No. 70 Church-street.

April 22, 1335. 3t

CHURCH ORGANS.

Henry Erben, *Church and Chamber Organ Builder,* No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

HENSHAW'S SHERIDAN.

Just received and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THOMAS DUGAN,

SEXTON OF TRINITY CHURCH.

Application for interment to be made either at the Church, or in Cedar-street, 2d door west of Broadway, or at his residence 6 College Green.

Jan. 15, 1835. 3m.

PEW TO LET IN ST. PAUL'S CHAPEL.

To be let from May 1st, Pew No. 129, C. St. Paul's Chapel. Apply to the Sexton of the Chapel.

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[*] Cicero de Nat. Deor. Lib. 2.

For the Churchman.

To the New Moon.

Thou peerest through my window-pane, young moon,
 And sweetly smilest,—and thy tremulous beam
Is bright with youth and hopefulness,—and soon
 Thy perfect orb shall pour a broader stream,
And then shall wane thy glory day by day,
 Thy luminous fulness waste, and thou must die;
The inevitable hour no charm can stay,
 The common lot thou sharest of mortality!

Burning beside thee 's a beautiful star,
 In full-orb'd radiance evermore the same,
Nor change doth its unborrow'd splendors mar,
 Nor the strong rush of ages quench its flame.
Though for a season earth may veil its ray,
 'T is only to our eyes,—its living light,
When from our sense earth's shade hath roll'd away,
 Burns in its far blue shrine unalterably bright!

The Spirit's low, sweet voice falls on my ear,
 Bidding me, beautiful moon, behold in thee
A type of joys, that gild this mortal sphere,
 A fair, but frail and short-lived progeny.
And thou dost image forth a joy, bright star,
 That owns no fealty to the sway of time,
Above or change or waste exalted far
 It shineth ever clear, unchangeable, sublime!

Eternal One! to win *this* joy be mine,—
 If present, visible things would weave a charm,
To bind my worship to a mortal shrine,
 Guardian! do thou the perilous spell disarm.
Or if earth's blinding shadow intervene
 To hide the blessed splendors of the sky,
Forbid that aught should from my spirit screen
 The ever-burning star of immortality!

D. H. B.

From the Episcopal Recorder.

RECOLLECTIONS OF A BELOVED PASTOR, THE REV. WILLIAM H. WILMER, D. D.

Much that was valuable fell from the lips of this man of God, which has escaped my recollection; but I well remember frequently thinking to myself as I heard and saw his sentiments and conduct, "Surely he deserves the epithet of 'the *judicious* Wilmer!'" an epithet bestowed upon one of his favorite authors. And often, since that period of our travelling together, when I have been reading the Rev. George Herbert's "Country Parson," have I said, "How like Dr. Wilmer is this portrait." Wherever we stopped, though all except one family were utter strangers to him, he asked permission to hold family prayers, both night and morning: and though we might have finished our journey half a day earlier, and have arrived at Fredericksburg at the setting of the sun, instead of at 9 o'clock at night, if we merely had prayed alone in our own chambers and taken an early breakfast, the choice being always offered him; yet so desirous was he of *doing as much good* on the journey as he could, that he invariably waited until the families, private or public, could be with us at prayers, when he read a chapter, commented a little on it, and addressed *the family*, especially the master and mistress of the house, in an affectionate and pungent manner. *Several* persons appeared to be deeply impressed by what he said to them, and one gentleman and two ladies so powerfully affected that I feel almost assured that they are "seals to his ministry." He addressed even the servants who were working in their owner's fields, near the road side; and the poor travellers as they walked on their journey; the rich also, as they drove in company with us, for many, very many were going the same road, after we reached the "Bowling Green," and to the Convention also. None of these did either he or I know, except a few who dashed by in the stages. But they nearly *all* knew him. First one carriage, or gig, or horseman, would come into the main road from some by-road, then would come another, and another; and soon after they came in sight, they stopped, and some of their inmates would come running up to our gig and with extended, cordial Virginian hand, they would exclaim, "Dr. Wilmer, I am very happy to see you going to the Convention!"—"Great pleasure, Sir, we feel in meeting with *you* again!" &c. &c. He was very polite to them all, and gave a hearty greeting to them, very sincerely saying, "I am glad to see you, Sir, or Madam;" for as many ladies as gentlemen we met, and he really was *glad* to see them all. Although, as he declared to me, "I do not even remember the name of one of those kind people, they may easily recollect one man whom they have so often met at our Conventions and seen for hours in the pulpit; but it is a little more difficult for me to recognize those whom I may never have spoken to more than once, then introduced amid a crowd, and that probably four, ten, or fifteen years ago." However, Dr. Wilmer was so courteous (as St. Paul exhorts us to be) that they never discovered his not recollecting them, unless the sir, or madam, instead of their names, revealed it. Such genuine urbanity and affability; such sparkling cheerfulness, devoidof levity, or sarcasm, or satire, he possessed; and on this occasion his heart seemed to overflow with happiness. Sainted spirit! he little thought it was to be his last meeting on earth with the Church he so much loved, with the father and brethren so dear to him. The first night of our journey we stopped at Col. M.'s plantation, as we say to the south; country-seat, as we say to the north; and farm, as some of the other States call a gentleman's country residence; we were welcomed with genuine hospitality; and next morning, ere we left our kind host, the Dr. baptized his little grand-child. Next we stopped at what might be called a palace; never have I seen any public building more elegant: it had much the external appearance of the beautiful "Bank of the United States" in Philadelphia: the building was not completed, and the family were living in a lovely cottage by its side, which stood in the midst of a large garden filled with the choicest fruit, and vegetables, and flowers. The master of the mansion received us with every demonstration of the kindest hospitality, and the mistress, one of the loveliest, and I believe most pious of women, welcomed us with all that warmth of affection which *a Christian* feels, when, living remote from the ministers of our God, she sees one unexpectedly enter her house. They spread before us the most delicious viands, and filled a large basket with delicacies for our journey; and *entreated* us with heartfelt earnestness to arrange our stages so as to make their house one, and remain with them as long as we could on our return. "If this was not *hospitality!*" as Dr. W. exclaimed on driving from their door, "I know not the meaning of that word!"—Mr. and Mrs. —— took us from the bottom to the top of their new mansion and showed us every thing about it; my good pastor thanked them, and said "The only return I can make for your kindness, is to do *my duty*, and remind you that beautiful as your establishment is, surrounded as you are with luxuries and comforts, this world is not your home. Ere long you must resign them into the hands of others, lay your body in *a narrow house*, and give your soul either to the charge of angels or devils. Therefore I implore you not to set your affections on earthly things, but fix them upon heavenly things. Give your hearts to God and prepare for eternity," &c. &c. When he left the room to see if the gig was ready, Mr. and Mrs. W. said to me, "Oh what a *faithful* man that is to *his duty*. Most men would have shrunk from giving us so *close* a lecture; but *this* is the *true* way to do good. Would to heaven all the preachers, or half of them, were as fearless and as faithful as he, then *we* should live nearer to the Lord."

From the Foreign Quarterly Review, for December.

FREDERIC THE GREAT.

On the more important topic of religion, Frederic William, with the best intentions, was the most unfortunate of all directors to a genius like that of Frederic. His Christianity was a stern system of doctrinal orthodoxy, without one grain of charity or toleration. Yet the mixture of dignity with simplicity which characterizes his instructions on this subject is not uninteresting.

"Especially my son must be rightly brought to a true love and fear of God, as the foundation and only pillar of our temporal and eternal welfare; and, on the contrary, all mischievous errors and sects which conduce to utter corruption, as Atheist, Arian, Socinian, or whatever other names they may be called by, must be altogether avoided, and must not even be spoken of in his presence, as a poison which may easily stain, seduce, and win over tender minds; and with respect to the Catholic religion, being one which may reasonably be enumerated with these, it must be endeavored, as far as possible, to make it odious to him, and to impress well upon him its groundlessness and absurdity; on the other hand, he should be led to the true Christian religion, which especially consists herein, that Christ died for all men, as the only consolation of life; and he must be well informed of the Almighty power and attributes of God, that at all times a holy fear and reverence of God may abide in him; for this is the only means to hold the sovereign power, freed from all human restraint and impediment, within the bounds of duty."

It is a pity that so serious and kingly a monitor had not better means of fulfilling his intentions within his reach. But the Lutheran divines, from whom Frederic was taught to seek the first rudiments of faith, were narrow-minded and polemical pedants. While they vowed absolute hatred to the Catholic religion, they set up the name of Luther as an idol of more than papal veneration. They reduced the system of Christianity to a sort of scholastic jargon. Those, on the other hand, who endeavored, as far as they might with safety, to preach more intelligible doctrine to the people, were too apt to keep the leading truths of their faith out of sight, and to reduce it to a mere system of morality; from which the inquirer obviously turned to natural religion, as a simpler way of arriving at the same results.

* * * *

Although, for example, Frederic's encouragement of public opinion was far greater than prevailed in most neighboring countries, we should be much mistaken if we were to measure it by the license enjoyed under our modern constitutional governments. It is true that very unlimited freedom was allowed to religious and philosophical discussion: although a censorship of the press existed in Prussia throughout his reign, yet its powers were controlled by the liberal predelictions of the monarch himself. He would indeed have strangely contradicted his own character, had he prohibited in his subjects what he so extensively encouraged throughout Europe in general,—the freedom of criticism and ridicule against ancient opinions. As to his own religious views, which have been the subject of so much discussion, they are hardly worth the pains which have been expended in elucidating them. He was far too wise to be an Atheist, as his enemies represented him, and far too politic to avow such opinions, had he entertained them. But it is surely too well known to need argument, that all revelation was equally and utterly discarded by his judgment. That he was thoroughly penetrated with a strong and most scrupulous sense of his duty to his subjects and to human kind, is sufficient to establish the excellence of his character as a legislator, whatever were the sanctions of the code of right and wrong which his own imagination had established. Beyond this moral conviction, there is no reason to call him in any sense a believer. He had, as it is somewhere expressed by himself, "no conception of an immortal soul." His dislike to the Catholic religion, on which our author seems to lay considerable stress, was merely a political aversion, owing to his personal experience in the affairs of Silesia, which made him believe that no vassal of the Romish Church could be a faithful subject of the House of Brandenburg; his own title of king having remained throughout his life unrecognised by the Pope, and the banners of Austria having been blessed, like those of a crusading power, in the Seven Years' War. Hence, although allowing the fullest toleration to the communicants of that belief, he did not willingly employ Catholics in offices of great trust and authority. But the appellation of the Protestant King, with which his English allies were pleased to compliment him, must have caused no small amusement in the circle of Sans-Souci.

From the Journal of Bishop McIlvaine.

STATE OF RELIGION IN THE CHURCH OF ENGLAND.

As to the tone and standard of piety among the evangelical clergy of the Church of England, in evidence of the improvement which late years have witnessed, and which is now more rapidly than ever increasing in the Church, it may be asserted unreservedly, that it is pitched to a high standard of purity and zeal. I need not vindicate the use of the term *evangelical* as characteristic of a peculiar class of the clergy. It is absolutely necessary in a region where there are so many — most lamentably so many, who have entered the ministry for a profession, and whose preaching has no more Gospel peculiarity — no more aim at the conversion of sinners—no more spiritual zeal, than if they had been ordained out of the school of a Platonic philosopher. There is a beautiful symmetry in the religious character of such of the evangelical clergy as I have had an opportunity of knowing. The *graces* of piety are conspicuous in them; brotherly kindness and charity —tenderness and humility—the disposition that leads one to esteem others better than himself; a pains-taking benevolence that can work without any impulse but that of its own zeal, steadily, silently, patiently; a beautiful docility that sets them at the feet of any one that can teach them in any thing; a habit of study that gives all their zeal the company of the most enlarged knowledge; a spirit of unhesitating obedience which leads them to the active undertaking of duty, as soon as it is discovered; a habit of much secret communion with God in prayer, and the continual application of every question of doctrine or practice to the decision of the Scriptures, are distinguishing features of the brethren of whom I speak. The Bible is evidently *the book* with them. Scripture, simple Scripture is getting among them more and more the unchallenged ascendancy over all speculations and human systems. They are becoming continually less anxious to make the truths of the Bible square with the angles of preconceived opinions, and more willing to take every thing just as they find it in the revelation of God, and be content therewith — going as far as it goes, and there ready to stop. This is manifest in the general cessation of controversy about doctrines, which a few years ago were subjects of much sharp contention. The new prophetic views, which, when I was here four years since, were continually introduced as topics of discussion at the table and at the fireside, and which set brethren painfully at variance, I have not heard of again among the same class of clergy, except in answer to inquiries of my own. To know Christ, to preach Christ, to persuade sinners to win Christ, and to bring about the universal reign of Christ, seems to be unceasingly the great object of these excellent brethren. May the Lord answer their prayers, and crown their labors with a mighty out-pouring of the Spirit from on high, to the great increase of their numbers in England, and the sending forth of a noble host to the millions of the heathen world, and to the ingathering of the nations to his Church! I may add that all I have stated of the increase of piety in the Church of England, is said to be still more manifest among the clergy of that of Ireland, who are becoming the more missionary and elevated in their zeal and devotedness, as their persecutions and distresses increase.—*Gambier Observer*.

From the (London) Christian Observer.

EXTRACT FROM A LATE CHARGE OF THE BISHOP OF LONDON.

To promote the growth of the Redeemer's kingdom upon earth, and to fashion it to the likeness of his kingdom in heaven, are the great ends for which we have been called and set apart from our brethren: these are the ends which we must propose to ourselves if we desire *to do the work of Him that sent us*, in such a manner as *to save both ourselves and them that hear us;* and the greater the advantages we possess for doing that work effectually, the greater will be our sinfulness, if we *neglect the gift that is in us*, and are no better than indolent, indifferent, unprofitable servants. This consideration, at all times a solemn and awakening consideration, must surely be felt to press upon us at the present moment with peculiar force. In addition to the awful thought, that the eternal welfare of thousands of our brethren may be dependant upon our ministerial faithfulness, let us remember that the stability of the Established Church itself, is now more than ever contingent upon our personal qualities and exertions. Our first and highest trust in this season of peril, must be in Him, who alone is able to deliver us, and who, if it should please him to purify our Church by tribulation, will, we are persuaded, acknowledge it when purified for his own. Let us look to Him for protection and guidance; let there be, at the present crisis, a more than ordinary degree of fervency and importunity in prayer to Him, for a more abundant effusion of his Holy Spirit upon all the members of his household. But, humanly speaking, the safety of the Church, as a recognised and honored instrument of good in this country, depends upon its clergy: upon the faithfulness of their preaching, upon the assiduity of their ministrations, upon their exemplary lives and conversation, and lastly upon their brotherly union and concord.

O my brethren, at a time when we are constrained to labor in the work of building up the Church of God, as the Jews labored when they made up the walls of Jerusalem, every one of whom *with one of his hands wrought in the work, and with the other hand held a weapon*, we shall be strangely wanting to ourselves and to the cause which we have in hand, if we do not endeavor to realize the Apostle's precept, and *stand fast in one spirit, with one mind striving together for the faith of the Gospel, and in nothing terrified by our adversaries.*

One good result may certainly be looked for from the conflict in which we are now engaged in defence of our Church — a result not incompatible, I trust, with the maintainance of a charitable and forbearing spirit toward those who differ from us — that both the ministers and members of that Church will be driven to a closer survey, and a more serious consideration of the claims which it has upon their allegiance and affection, and of the duties which they owe to its Divine Head. This is one of the methods by which we trust that he may be seeking to purify and refine it, without intending to afflict it to the dust. But let us see to it, each in his own case. Let us inquire of ourselves whether, when the Lord is manifestly dealing with us in the way of warning and correction, we are, in our several stations, laboring *in all things to approve ourselves as the ministers of* God, *by pureness, by knowledge, by long-suffering, by kindness, by the* Holy Ghost, *by love unfeigned, by the word of truth, by the power of* God, *by the armor of righteousness, on the right hand and on the left.* Whether we are declaring to the people *all the counsel of* God, with a faithful and uncompromising plainness; *testifying repentance toward* God, *and faith toward our Lord* Jesus Christ; being *examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity;* and in all things *doing the work of evangelists.*

This, and nothing short of this, it is to give full proof of our ministry; a proof most open and palpable to the common apprehension of mankind, that we are indeed what we profess to be, ministers of a true and genuine branch of Christ's holy Catholic Church, apostolical in our doctrine and our lives, as well as in our commission, and set apart from the mass of mankind, not more by our holy calling, than by the sanctity of our daily conversation and our superior activity in every work and labor of love. pp. 45–48.—*Ibid.*

From the Episcopal Recorder.

BRISTOL COLLEGE.

Mr. Editor,—In the judiciously written article by "A Visiter" which appeared in your paper of last week, the opinion is expressed that Bristol College "is by far the most interesting object at this time before the Church." He states one fact in regard to the financial economy of the institution which cannot fail to produce a strong impression, viz.—that "the College already defrays its own expenses—that is, the receipts from the students pay for their board, the salaries of the Faculty, Actuary, Matron (and her assistant) servants' hire, etc." More than this is true. An important fact, omitted by "A Visiter," was not probably known to him, but it ought to be known to every member of the Episcopal Church, to every friend of the Gospel, and every advocate of ministerial education. The fact omitted is this: the institution not only defrays its own expenses from the current revenue, derived solely from the term bills of the students, (even at the present very moderate charges) but it gives to the Episcopal Church, in the gratuitous tuition of scholarship students studying for her ministry, THIRTEEN HUNDRED AND FIFTY DOLLARS ANNUALLY. Now it being remembered that the leading object in the establishment of this institution, was the education of young men of piety and promising talents (who are without the means of defraying their own expenses) for the ministry of the Episcopal Church, who can fail to observe the signal success which has attended the efforts of the Faculty and Board of Trustees in the steady prosecution of their work? At a period which should be regarded as the infancy of the college, an amount equivalent to the interest of $22,500,—($2500 more than the original purchase of the college estate,) is actually given to the Church from the annual revenue which has been created by the institution itself; while the choicest advantages of a thorough liberal and religious education are afforded to others, many of whom, during the progress of their studies, embrace religion and become candidates for the ministry.

Were the liberality of the members of the Episcopal Church and the sincere friends of the Gospel, only such as to afford to this rising institution house-room to accommodate four times the present number of scholarship students, the number designed to be received—the annual amount paid by the institution (still defraying its own expenses) would be, in their gratuitous tuition, $5400, equivalent to the annual interest $90,000.

Who will not unite with the unprejudiced and intelligent "Visiter" of Bristol College, "in urging all the friends of the Church in supplying the important and certainly encouraging deficiency—want of more room."

A Churchman.

From the Episcopal Recorder.

THE ILLINOIS CONVENTION.

As a member of the primary Convention of our Church held in Peoria, Illinois, on the 9th ult., it becomes my duty to state the grounds on which we considered ourselves *fully authorized* to appoint Bishop Chase to the Episcopate of the newly organized Diocese. The resolution was passed deliberately and unanimously, Bishop Chase having been informed of the design nearly three months before.

1. The case is anomalous. It never has occurred, and never can happen again; for since the passage of the 32d Canon, (which in this case is an ex post facto law) no man can be in the situation of Bishop Chase. There is then no provision for this case in the Canons. The 2d Canon is entitled "Of the Election of Bishops." There can be no *election or choice* where there is but *one* to choose. Again: this Canon evidently refers to the *elevation* of other persons to the Episcopal office. If the Convention of Illinois had authority to invite a presbyter into the Diocese, they had the same authority to invite one who was already a member of the House of Bishops.

2. By the 7th Canon, "Any Bishop or Assistant Bishop may, on the invitation of the Convention or the Standing Commitee of any Diocese where there is no Bishop, visit and perform Episcopal offices in that Diocese, or in any part thereof. And this invitation may be temporary; and it may at any time be revoked."

This part of the Canon applies to this case exactly. And the words "*may be temporary*" are an indirect declaration that it *may be permanent* also. The spirit of the second section of this Canon is not violated, because the existing case of a bishop without a diocese, was unforeseen.

3. Illinois, like Crete, and other infant dioceses, had not "six presbyters," but needed a bishop "to set in order the things that are wanting, and ordain elders in every city." There was no Church, for there was no bishop in Illinois. A successor of the Apostles was simply invited to change his place of residence for a situation in which his experience, talents, piety and zeal will render him eminently useful.

4. But there is yet a most important view of this subject. Illinois, having legal power to become a diocese, has not yet been received into the General Convention, and is now about to request admission as a Church with its authorized ministers of three orders. Surely it is better to receive Illinois thus, than to cause trouble in a weak and infant diocese, by rejecting it because it has provided in the best and only possible manner for its own necessities. With the prayer that her *present condition*, and not her *past and independent* acts may be considered,

I remain yours, &c. R.

DEVOTIONAL.

THE BELIEVER RISEN WITH CHRIST.

What a comfort it is, O Saviour, that thou art *the first-fruits of them that sleep!* Those, that die in thee, do but sleep. Thou saidst so once of thy Lazarus, and mayest say so of him again: he doth but sleep still. His first sleep was but short; this latter, though longer, is no less true; out of which he shall no less surely awake, at thy second call, than he did before at thy first. His first sleep and waking was singular; this latter is the same with ours: we all lie down in our bed of earth, as sure to wake, as ever we can be to shut our eyes. In and from thee, O blessed Saviour, is this our assurance, who art *the first-fruits of them that sleep.* The first handful of the first-fruits was not presented for itself, but for the whole field wherein it grew; the virtue of that oblation extended itself to the whole crop. Neither didst thou, O blessed Jesus, rise again for thyself only; but the power and virtue of thy resurrection reaches to all thine: so thy Chosen Vessel tells us, "Christ the first-fruits, afterward they that are Christ's at his coming;" (1 Cor. xv. 23.) So as, though the resurrection be of all the dead, both just and unjust, (Acts xxiv. 15,) yet, to rise by the power of thy resurrection, is so proper to thine own, as that thou, O Saviour, hast styled it the resurrection of the just; (Luke xiv. 14;) while the rest shall be dragged out of their graves, by the power of thy Godhead, to their dreadful judgment. Already, therefore, O Jesus, are we risen in thee; and as sure shall rise in our own persons. The locomotive faculty is in the head: thou, who art our Head, art risen: we, who are thy members, must and shall follow. Say then, O my dying body, say boldly unto death, Rejoice not over me, O mine enemy, for though I fall, yet I shall rise again. (Micah vii. 8.) Yea, Lord, the virtue of thy first-fruits diffuseth itself, not to our rising only, but to a blessed immortality of these bodies of ours: for, as thou didst rise immortal and glorious, so shall we by and with thee; who shalt change these vile bodies, and make them like to thy glorious body. (Phil. iii. 21.) The same power that could shake off death, can put on glory and majesty. Lay thee down, therefore, O my body, quietly and cheerfully; and look to rise, in another hue; thou art sown in corruption, thou shalt be raised in incorruption; thou art sown in dishonor, thou shalt be raised in glory; thou art sown in weakness, but shall be raised in power. (1 Cor. xv. 42, 43.)—*Bishop Hall.*

The Rev. John W. James of Philadelphia, in a late lecture to Sunday school teachers, concluded with the following anecdote.

"A young man who had been piously educated, and whose religious impressions had been strong in early life, while at college mingled in gay society and with worldly companions; so that in a short time seriousness left him and he ceased from prayer. His college life was marked by no very peculiar circumstances. He graduated as worldly and careless as his classmates, although at times his conscience spoke with the still small voice that all was not right. He removed to a distant city and commenced the study of the law. Being ambitious and desirous of attaining eminence in the profession which he had chosen, he secluded himself from society, not on account of its contaminating influence, but solely to preserve his time from unnecessary waste. While thus engaged, he became acquainted with a pious young man who was superintendent of a Sunday school. After a short interval his friend left the city, and he was requested to supply the place as superintendent; as it was supposed that he being a graduate, would be competent for the station. After much persuasion he reluctantly consented, and the Lord's day found him in the school, entirely unacquainted with the duties to be discharged. He asked what was to be done, and was told that he must open the school by prayer. He started, and turned pale. He had been taught by his mother to pray, but he had forgotten how. He had not prayed for himself, and was now called to pray for others. He must proceed. By the aid of the Prayer-book, he succeeded; but his heart allowed him no rest. He had engaged and would not retire from the work. For some weeks he suffered the lashes of a guilty and awakened conscience, until at length, by the assistance of the blessed Spirit, he was enabled to give up all for Christ. He retained his office of superintendent for more than a year; then, at length, after a course of theology, received Holy Orders, and was settled in one of the Atlantic cities, where he was engaged in winning souls to the Saviour: and now, he added,—and his face grew pale, and his limbs trembled with emotion as he spoke,—and now, blessed be God, he has the satisfaction of addressing this assemblage of superintendents and teachers. The effect was irresistible. The tears of his auditors spoke volumes."—*Episcopal Recorder.*

NEANDER.

The following anecdote by a correspondent of the Presbyterian, will be found interesting, both as a specimen of foreign customs and as an exhibition of character.

Yesterday, the 16th of January, was the birthday of Neander. I was aware that a handsome present was to be made to him by a number of the students of theology on this occasion, and that they intended a celebration in the evening of the day. At about eight in the evening, students to the number of perhaps three hundred, besides spectators, assembled before his dwelling. A choir soon made their appearance, bearing lanthorns. All these things being arranged, two pieces were sung in which many of those present joined. Here there was a pause —for Neander himself appeared, supported by two of his most intimate young friends. The choir broke out into a new strain which seemed to be addressed particularly to him. I caught but a few of the words. There was no mistaking, however, one appellation — "Du der Fessellos,"—"Thou the unfettered!"—literally, the Fetterless. As soon as they ceased, Neander advanced into the very midst, and in a voice which trembled and breathed with emotion, gave thanks to God, and to his beloved young friends, for this exhibition of their love to him. He called upon them to seek for the truth and the love of God—he hoped that God would give them the spirit of humility, the spirit of truth, the spirit of love—and fervently begged that if his life was spared, he might be made the instrument of promoting the kingdom of God in the hearts of German youth.

He spoke not longer than five minutes: and I need not add, there was profound silence. As he concluded, and passed through the midst into his house, every head was uncovered, and a simultaneous, electrifying burst of feeling broke from the whole assembly. They then united in a short, heroic, well known hymn, and dispersed.—*Boston Recorder.*

COLERIDGE.

We now proceed to extract some half dozen of Coleridge's remarks on subjects connected with the actual business of life—men and manners in general.

I.

"A philosopher's ordinary language and admissions in general conversation or writings, *ad populem*, are as his watch compared with his astronomical time-piece. He sets the former by the town-clock, not because he believes it right, but because his neighbors and his cook go by it."

II.

"Men of genius are rarely much annoyed by the company of vulgar people, because they have a power of looking *at* such persons as objects of amusement of another race altogether."

III.

"If a man is not rising upward to be an angel, depend upon it he is sinking downward to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse."

IV.

"One mistake perpetually made by one of our unhappy parties—and with a pernicious tendency to Antinomianism—is to confound sin with sins. To tell a modest girl, the watchful nurse of an aged parent, that she is full of *sins* against God is monstrous, and as shocking to reason as it is unwarrantable by Scripture. But to tell her that she and all men and women are of a sinful nature, and that, without Christ's redeeming love and God's grace, she cannot be emancipated from its dominion, is true and proper."

V.

"How deep a wound to morals and social purity has that accursed article of the celibacy of the clergy been! Even the best and most enlightened men in Roman countries attach a notion of impurity to the marriage of a clergyman; and can such a feeling be without its effect on the estimation of the wedded life in general! Impossible!—and the morals of both sexes in Spain, Italy, France, &c., prove it abundantly."

APOTHEGMS.

With some a bigot and infidel are extremes equally good, but they do not consider that bigotry may be only a sour drop in the cup of sincere piety, while infidelity is unmingled poison.

Superstition is sometimes the ghost of religion, haunting the soul long after religion is dead.

"For modes of faith let graceless zealots fight.
He can't be wrong whose life is in the right."

We need not reprobate this popular couplet of Mr. Pope, as worthy only of a free thinker. It is true. Indeed it recommends itself so immediately to the common sense of mankind, that I should fear to deny its truth. Only by a "life in the right," let us understand a life of holiness, and what other life can be in the right? The faith that produces a life of holiness is orthodox. For, reversing the poet, we may be sure,

He can't be right, whose faith is in the wrong.

Journal of the Flushing Institute.

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